

# THE **Episcopalian**

JUNE, 1972



## **SIMONE DE BEAUVOIR**

opens a special section on Aging in America

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## *MARGARET MEAD*

examines the "grandparent gap" in our society

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## **MALCOLM BOYD**

reports on conversations with people in parishes



continuing *Forth and  
The Spirit of Missions*  
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## Switchboard

So that we may print the largest possible number, all letters are subject to condensation. —The Editors

### WHERE IT COUNTS

By way of raising an issue which must affect many Episcopalians, I am wondering what others do concerning humanitarian appeals. My wife and I were struck by the number of appeals (over 40!) with overheads varying from 10 to 50 percent as well as by the supposedly low per capita giving in the Church and small budget for the P.B.'s Fund.

Many appeals appeared to be separate from the Community Chest because they could raise more support on their own. Except for real reasons making for an exception, we now send a letter back as follows:

"In the face of the growing number of appeals and consequent increase in overheads, my wife and I have reluctantly decided to channel our giving to our Church, the Community Chest, and the Presiding Bishop's Fund for World Relief.

"If you happen to have paid for our address, perhaps you can use this letter to get a refund, and, if you care to, you can save the expense of future mailings."

It seemed to us we were covering the same humanitarian concerns but with this difference: all of our dollar, not just part of it, went where it was intended.

Alastair K. Cassels-Brown  
Cambridge, Mass.

### ON MYSTERY AND UNION

The statement on the Eucharist in the February issue was agreed to by some leaders of the Anglican and Roman Communions. It was not agreed to by their Churches, unless Archbishop Ramsey has consecrated himself an Anglican Pope instead of being "first among equals."

This statement is confusing to the layman and we suspect to many clergy. It appears to drive a wedge deeper between us and our Protestant brothers with its heavy emphasis on the bread and wine's becoming the Body and Blood of Christ and its confusion regarding the Holy Communion's being a paschal sacrifice, and yet nodding to our traditional view of "Christ's death upon the Cross for our redemption; who made there by his one oblation of himself once offered a full, perfect, and sufficient sacrifice."

The divine mystery of the Mass re-

tains its spiritual wonder in the understanding of Christ's presence at Communion as an *undefined real presence*, which our Roman brothers should be able to relate to in their religious magnanimity (if they are sincere in speaking of union and not intent on ingesting and destroying the Anglican Communion) and [which should] be acceptable to and promote union with our more Protestant brothers. Any further definition of Christ's presence narrows the Anglican altar not only for its own membership but may also exclude it as a table for the Lord's Supper for others.

John F. Riggs, Jr.  
Lindsborg, Kan.

The "Eucharist," published in the February issue, is a most verbose document. While it is supposed to be an "agreement," we are unable to find where the Roman Catholics made a single concession. The whole statement is an apology for transubstantiation.

Part of XXVIII of the Articles of Religion has this to say: "Transubstantiation (or change of the substance of the Bread and Wine) in the Supper of the Lord cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of the Sacrament; and hath given occasion to many superstitions. . . . The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." We add that transubstantiation smacks of cannibalism.

It should be remembered that it has been the Roman Church which has put the stumbling blocks that preclude any organic union except on their terms—its claim to be the one true Church, infallibility of the pope, and refusal to accept the orders of any other clergy.

N. L. Green  
Talladega, Ala.

### C.A. SCHOLARSHIPS

Thank you for including the Church Army among your "3 Groups that Go" [October, 1971, issue]. We should like to add that although our training does cost \$2,500, scholarships are available through donations from individuals and groups throughout the country.

Sally Weeks  
Church Army  
New York, N.Y.

### CHURCH WORKERS' MEDICAL INSURANCE

I am enclosing important information about the mandatory Group Life and Medical coverages adopted by General Convention.

Continued on page 5



# THE Episcopalian

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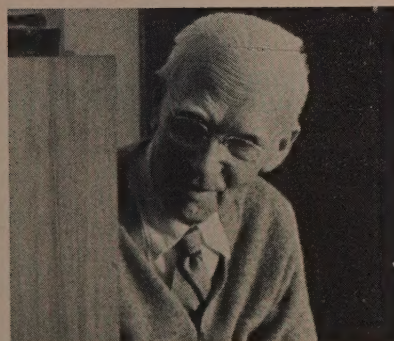
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City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Date of birth \_\_\_\_\_

Spouse's date of birth \_\_\_\_\_

Church activity or office held \_\_\_\_\_



# Switchboard

Continued from page 2

The [following] gives some of the historical background and discusses the recent rate changes which have been necessitated in the medical portion as a result of increased utilization of the benefits provided and spiraling medical costs.

We appreciate very much your co-operation in being willing to print this. Many of the clergy are already aware of some of this information. But we think it is very important that the lay people—those who serve on vestries, finance committees and boards, and others who are deeply interested in what the Church is providing for its clergy—also have access to this information.

The General Convention of 1970 made possible a major breakthrough in health care for Episcopal clergy and lay men and women employed by the Church when it gave full endorsement to a Group Comprehensive Medical Care Plan and the Church Major Medical Plan. This plan, provided through Church Life Insurance Corporation, assured \$40,000 in medical insurance and \$10,000 in life insurance for each person enrolled.

Prior to January 1, 1971, the basic hospital-surgical coverage for clergy and lay employees of the Church was carried on an individual diocese basis and represented a variety of plans. In many cases these plans were inadequate to meet the requirements of people in light of the ever-increasing complexities of medical needs and their costs.

At the end of the first full year of the new church-wide plan, it was clear that more clergy and lay employees of the Episcopal Church were better protected against the high cost of serious illness than at any time before in their lives, under a plan that included significant advantages not found in many other group plans.

It was equally clear to Church Life and its reinsuring carrier that the need for such protection was far greater than anyone had anticipated. Whether due to participants in the plan having deferred much needed medical and surgical care because of inability to pay for it—or due simply to the spiraling costs for medical care or perhaps a combination of both—the claim ratio to premiums paid had reached 126% by the end of 1971. During the first quarter of 1971, \$448,875 was paid in premiums. Claims paid amounted to \$160,941 (36%). During the last quarter of 1971, premiums paid amounted to \$501,850 and claims paid totaled \$629,729 (126%). Projecting claims incurred during the latter part of 1971 but not paid until early 1972, the

true incurred claim ratio for the year 1971 was approximately 140%.

In the face of the tremendous need for such protection, as reflected in the mounting claims, it became obvious late in 1971 that some premium adjustment would be necessary beginning in April, 1972, until which time the Church had been guaranteed the initial premium rates. In December, Church Life was asked for a rate increase of 92% and told that a decrease in benefits would be required on January 1, 1972. In order to keep their obligation to the Church and provide the same benefits at the same premiums until April, 1972, Church Life renewed negotiations with two reinsuring carriers who had been among the three under final consideration when the plan was launched. As a result, Liberty Mutual Insurance Company, one of the two carriers, was awarded the contract by Church Life and continued full benefits at 1971 rates until March 31, 1972. Premium rates increase on April 1, but only 53% for the year 1972, or slightly more than half of the premium that was being asked for by late 1971. These new rates are still very favorable in comparison to the market price for similar group or service type plans which offer comparable broad protection and are guaranteed for a full year, until April 1, 1973.

All of the advantages of the plans remain unchanged. Coverage continues to be effective for an employee anywhere in the world. It is still possible for an insured person to transfer from church to church or diocese to diocese and be assured of full protection. The same liberal dollar coverages of both the Major Medical Plan or the Comprehensive Medical Plan are guaranteed. A highly unusual benefit is being developed which will permit anyone covered by these plans to be guaranteed entry to a hospital for a full 72 hours before confirmation of coverage can be transmitted to the hospital. Psychiatric coverage offers some features found only in this plan. For example, this plan covers the services of a "Pastoral Counselor" who is certified as a Fellow or Diplomat by the American Association of Pastoral Counselors.

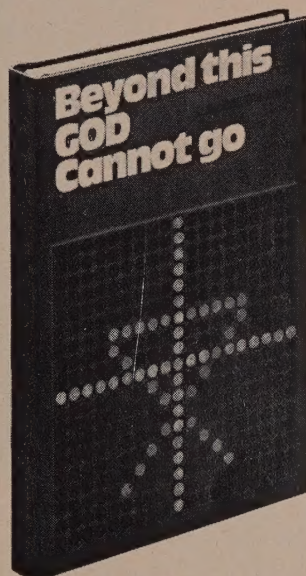
On the other side of the coin, the experience of the first year has made it possible to reduce the rates for the life insurance component of this church-wide plan from \$1.95 per \$1,000 of coverage to \$1.89 per \$1,000. This is clear evidence of the value to the Church which comes from a national church-wide plan.

Donald H. Dunham  
Assistant Vice-President  
The Church Pension Fund  
800 Second Ave.  
New York, N.Y. 10017

**"...positive  
and hopeful  
voices have  
begun to speak...  
and Creath  
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one of these  
new ones."**

**KEITH MILLER**

*Author of "Taste of New Wine"*



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# Hands

I am tir'd, I am v  
I am worn—

Take my hand, precious Lo  
Lead me home.



## Hands for Jesus

A joyous celebration of Christians  
at Fairmount Park, Philadelphia, Pennsylvania

Words from the hymn  
"Precious Lord Take my Hand,"  
by Thomas A. Dorsey

Precious Lord, take my hand,

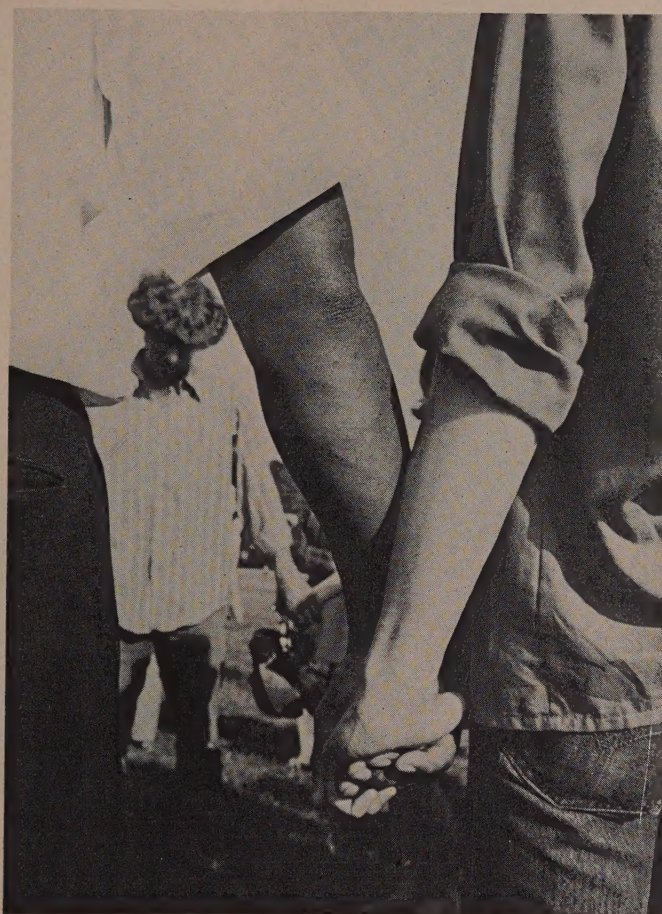


Thru the stor  
thru the n





Hold my hand,  
lest I fall,



# Hands



Lead me on, let me stand,

# Hands



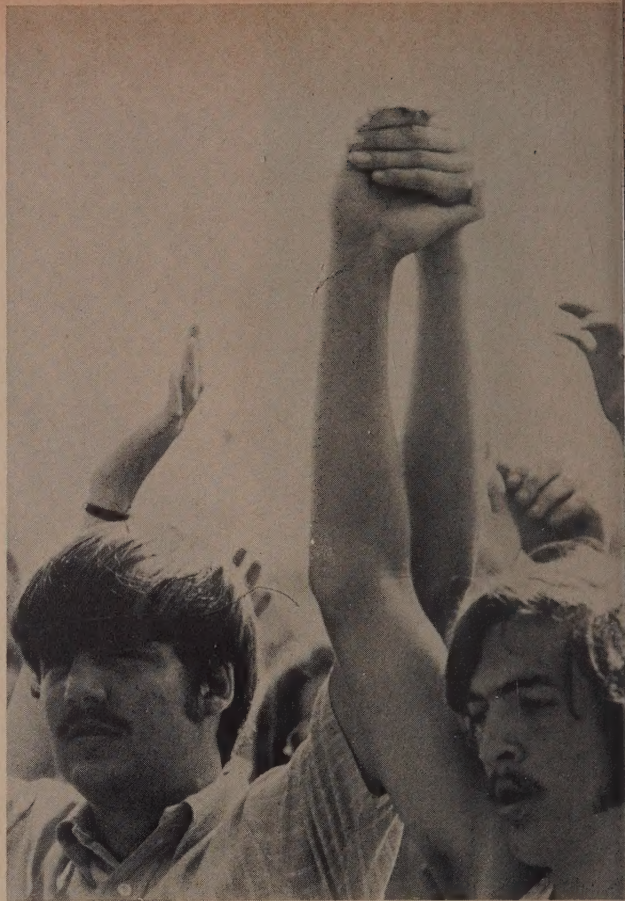
# Hands for Jesus



When my way grows drear,  
Precious Lord, linger near—

Lead me on to the light,

When my life is almost gone—  
Hear my cry, hear my call,





# Let's save the Church

I have had the opportunity to take a close look recently at a dozen parish churches in different parts of the U. S. Some are in cities, others in suburbs or small towns. Some are prestigious and rich, others obscure and poor.

I listened to a lot of people in these churches. The most unforgettable, I suppose, was an intense and beribboned 5-year-old girl who confided: "They teach me how to draw pretty pictures in Sunday school here. Why don't they teach me about God?"

As I traveled, observing parishes, I found some understandably defensive people who say existing church life continues to meet their needs fully. They do not want change. These people point out they help pay the bills of church organizations—national and local—but must suffer through liturgical changes designed to attract alienated men and women who still stay away. They are incensed by social pronouncements which cut against the grain of their own points of view.

At the same time, I encountered a growing indifference toward the Church by an ever-increasing number of people who choose to stand outside it, even remaining permanently estranged from it. They feel at peace with their decision, acknowledging an absence of tension, friction, or guilt as they look coolly toward the Church they have excised from their lives.

Their reasons? Their minds reflect a mistrust of established authority, a growing feeling that God is

alive but not in church, and impatience with the Church's tortured inability to communicate the Gospel to those outside its ranks.

Many Christians believe the Church is failing to communicate the Gospel to people *inside* its own ranks. I recall a discussion where several clergymen were present along with a sizeable number of lay men and women. A likeable and highly respected pastor used the words "the redemptive community" to describe the Church. No one questioned either his sincerity or theological knowledge, but several church people commented that he was expressing himself in "jargon." Would he please define in more ordinary language exactly what meaning he was trying to convey? In other words, whoa—back up a bit—spell it out—don't let something slip by which is supposedly understood by people but may not be.

A middle-aged woman in Los Angeles, an Episcopalian who does not presently attend a parish church regularly, told me: "We still have a chance to make the Church a real force in human life. We owe this, in fact, to our children. So many people—including myself—have such deep needs and are searching. If we don't make the Church viable now, it will be too late for this generation. Then the Church will just have to re-emerge in some new form many years from now. Why don't we *do* everything that we can do *now*?"

*Let's save the Church!*

This sounds presumptuous. It is not meant to be.

*Continued on next page*

# M. Boyd.



For the Church needs human hands and love—surely an expression of God's grace in human life—at this moment when it seems to falter in touching deeply the soul of this land.

Now, listening to many Christians as I visit congregations in various parts of America, I am hearing a number of concrete suggestions concerning what we can do in order to save the Church.

We can close the gap between clergy-

men and lay people. The clergy often appear to take the lead on social issues; many of the laity seem to resent both this clergy posture and the issues. What are the issues? Who is right or wrong? Are there "good guys" and "bad guys"—or are the motives of everybody involved a mixture of good and evil?

Many clergymen are weary of their "role." So are their wives. They feel isolated, frustrated, and sometimes desper-

ate in what they consider their inability to "move" people. They are long-distance runners, and this becomes lonely. Of course, committed lay men and women are long-distance runners, too. They know this and accept it. What causes the misunderstanding and a failure to communicate deep feelings between many clergy and lay people? There *can* be communication. The gap *can* be closed. Clearly, it must be.

---

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**D**o we still need the Church? Yes—and for these three reasons.

**First, the Judeo-Christian tradition is central to what is best in the American experience.** Too often it has been honored in name only while public, as well as private, morality has been tainted by blatant hypocrisy. Yet wherever human progress has been made, or the authoritarian power of the status quo seriously questioned, the Judeo-Christian tradition has provided a moral center from which action could emanate. The Church is a primary reservoir of this tradition. If a breakdown of the Church, with its historical and theological roots, should result in the isolation of religious experience, individual consciences would be left to their own devices.

**Second, if the isolated religious experience of churchless Christians should spread, a new generation of persons may grow up biblically and theologically illiterate.** Such illiteracy will only deepen the malaise of private and public alienation from society. It could also contribute to the possibility of a far more malignant development: a manufactured theology, unhinged from a moral center, and designed to serve almost any demagogue who comes along.

If the institutional structure collapses, where will we get the guidelines needed by people who are trying to live fruitful lives amid what often seems an urban-technological crossword puzzle? Presently, many Americans are looking for pragmatic answers as they struggle to make spiritual sense out of their lives. The institutional Church must come to understand what is happening in people's lives. I wonder when it will quit talking to itself and recognize the honesty of the many men and women who have left it and the validity of

their questions.

In the future, the essential Church may take forms we cannot presently dream of. However, the sign of the essential Church is it steadily draws us outside our various ghettos (including religious ones) toward God and, therefore, close to other people in the world—not in an attitude of exploitation but in a spirit of responsibility.

**Third, we need the Church's vision for without vision we perish.** The Church, at its best, reminds us that God became a man who entered into the world of *people*. It is in commem-

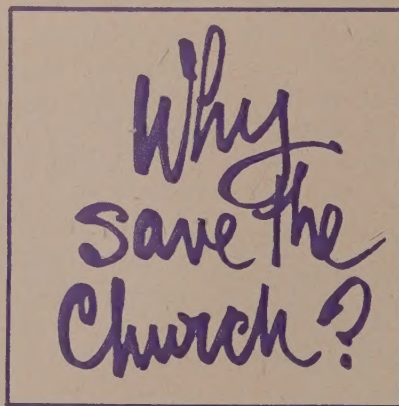
oration of, and communion with, Jesus Christ that the Church witnesses to One—both Savior and brother—who lived for others.

We need the Church, with its Sacraments, to remind us again and again of the haunting quality of mystery in life. This affords us punctuation marks for the rituals of our own lives—birth, study, love, marriage, work, leisure, crisis, tragedy, and death.

The Church is not simply a building on the corner of Second and Elm although that building may house a bit of it. The Church expresses a thunderous shout of joy, a lamentation so loud it fills valleys, a restless Christ who roams the earth. The Church is bigger than any of us or our attempts to make it conform to our own image. Yet it is an intimate community—wherever two or three are gathered together in Christ's name—that links us to judgment, healing, and love.

—Malcolm Boyd

Condensed from: "Do We Still Need the Church?"  
in *McCall's*, April, 1972





In connection with this problem, a growing number of the church people with whom I talked believe the functions of church leadership should now be redefined. They feel especially that the duties of the episcopate are grossly unfair to those who serve as bishops.

A group ministry, lay as well as clerical, could handle much of the machinery which presently dominates a bishop's life. I am told nothing is more desperately needed than for a bishop to be a real spiritual figure, not an embattled bureaucrat whose life is locked in organizational meetings, financial dilemmas, and the special kind of controversy which seems to be rooted in the inevitable isolation which marks existing church leadership.

The place of women in the Church (I am told by women) must be changed far more rapidly. This desire is more than rhetoric or waiting for evolution. The voices of women need to be heard, leading public prayers, speaking from the altar and the pulpit. The token woman vestryman—"Look at how liberal we are!"—must quickly become a remembrance of things past. Second-class citizenship for women in the Church must simply come to an end. This is not "Women's Lib"—it is Christian Lib.

What of ethnic minorities in the Church? One thinks immediately of blacks, Chicanos, and Indians. In a disturbing new book, *The Savage God*, A. Alvarez refers to a numbness "beyond hope, despair, terror, and, certainly, beyond heroics" as "the final quantum to which all the modish forms of twentieth-century alienation are reduced." No-where do we experience such numbness more than in human hatred—an unending war labeled Vietnam or deteriorating race relations among ourselves as a people.

We cannot have two, three, or four Americas. Either we shall have one America—free, committed to justice and love, providing equal opportunity—or else we shall have a nightmare. Presently a fragmented America—even inside the Church—exists for most people in non-white minorities.

The widening gap, for example, between black and white Christians *can* be

closed. This can be accomplished without co-optation, paternalism, or loss of identity in anybody's melting pot. Obedience to Jesus Christ is the Christian reason for doing it. The gap *must* be closed—as the war *must* halt. Otherwise, any discussion about changes inside the Church's own life is rendered sadly meaningless.

Worship must be made possible for a large number of people who (they tell me) are merely going through the motions of it or are no longer bothering to do that. To worship is to honor and love God. In my opinion, the problem in worship—as in private prayer—is many men and women (including a shocking percentage of nominal Christians) do not know God—that is, do not conceptualize, trust, or feel a personal relationship with God.

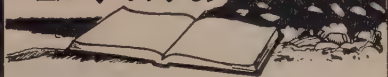
God is holy—not our methods of worship. The real problems of men and women—work, leisure, economic, sexual, political—must be incorporated into an action of authentic worship. True—they are supposed to be now. But if they are, why do so many people feel these problems are rigidly separated from their worship inside church? Worship involves the offering of a person, and a community of persons, engaged in intimacy with God. This offering includes, by intention, the wholeness of all the fragmented parts of human life.

Unless the human spirit comes into relationship with the Spirit of God, church life, and its organizational machinery, fails to come alive. Spiritual regeneration is, therefore, the pressing question. It cannot (people have told me) be achieved by public relations, spending a fortune in media exploitation, or having celebrity revivalists stand up in front of big crowds.

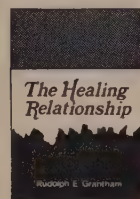
The awakening must come from the people in the pew. People, especially the quiet ones who have never talked much, need to express themselves, perhaps initially in small local offshoot communities of the Church—neighborhood groups or those designed around basic occupations.

If enough people decide not to gain the world at the cost of losing their souls, who knows what might happen?

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Rancher Clyde Hayes is a partner in a pioneer interchurch venture.



# Oregon's Cluster Ministry

By Jeannie Willis



CONGESTION, says the sign on each side of Imbler, Oregon. It is followed a few feet further by one which announces Imbler's population: 140.

It's not a joke. In Eastern Oregon, when 140 people are clumped together in one small town, that's a crowd. At least it is compared to most of this diocese where you often drive twenty miles between one house and the next.

Congestion could refer, however, to the number of churches, absurdly numerous in this northeast corner of Oregon. Not far beyond Imbler is a thirty-five-mile stretch of road along which you can count twenty-five churches of sixteen denominations. Eleven of them are in the town of Enterprise, population just under 2,000. In a part of the world where sheep stealing is a serious offense, sixteen brands of Churches have practiced it ruthlessly.

St. Patrick's Episcopal Church is one of the eleven in Enterprise—and one determined not to dry up and die. So St. Patrick's is involved in the Wallowa County Cluster Ministry, a kind of ecclesiastical umbrella for Presbyterians, Episcopalians, Methodists, and members of the United Church of Christ.

Talk about it began late in 1969 when the new Episcopal Bishop of Eastern Oregon, the Rt. Rev. William Spofford, Jr., met with the other denominations' executive officers to discuss how a cluster of churches might be devised. Operating on the theory that the best way to find out is to try, the Wallowa County Cluster Ministry started in March, 1970, when Episcopal priest William Watson accepted the call to be pastor of the Presbyterian Church

in Lostine and vicar of St. Patrick's, Enterprise.

Both congregations are small (sixty Presbyterians, seventy Episcopalians), and their limited resources make it impracticable for each to have its own private pastor. Sharing a clergyman, each has its own regular services, using the ritual and liturgies of the host church. "And," says Bill Watson, "we're relatively free to concentrate on mission instead of fighting overwhelming fiscal problems."

The Watsons—Bill, Barbara, and son Breese—live in the Presbyterian manse in Lostine. One day recently a frowning Presbyterian called on Barbara. Pointing outside to Bill, who was mowing the lawn, he growled, "He shouldn't have to spend his day off doing that. We'll get someone to do it from now on." And they have.

Even without a lawnmower in his hands, Bill Watson is a busy guy: double pastor, ecumenical officer for the diocese, on the board of directors of the Oregon State Council of Churches and the Christian Education committee for the Presbytery of Eastern Oregon. In the summer he is also chaplain of the Wallowa Lake Outdoor Chapel, an inter-church worship center.

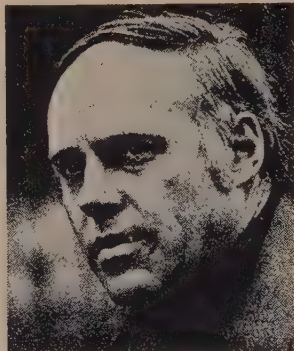
Half of Bill's salary is paid by the Presbyterians, half by the Episcopalians, with the latter also funding his travel expense—no small item at 25,000 miles per year. The Episcopal vicarage in Enterprise was sold, indicative of the confidence everyone feels in the experiment. After paying off debts, the balance of \$1,300 was used for new programs.

The Methodist Church and the United Church of Christ, while not in on the share-a-minister plan, do cooperate in the cluster



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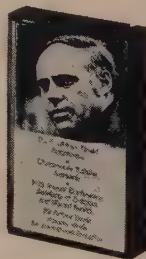
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ministry's programs. And the Community United Church—a merger of Methodist, Presbyterian, and Congregationalist churches in Enterprise—shares a church school program with St. Patrick's.

On paper, eminently sensible. But how does it work in reality? Between waiting on customers in his general store in Lostine, Presbyterian ruling elder Warren Crow allows, "Got to admit I had my doubts. But we've no complaints now. Works fine."

Never missing a beat in the rhythm of haying, rancher Clyde Hayes, one of three Episcopal lay readers in the large county, confides: "A lot of us have been downright ignorant about the different denominations. I believe it is a sin to spend money keeping all these churches open. And you know, being from the South—North Carolina—it took me a long time to believe that a Negro is the same as me, but I do now. I'm absolutely sure of it. Maybe we have to have this kind of a change in our thinking about other denominations."

Bishop Spofford arrives at the same conclusion but for different reasons. "Team and cluster ministries in places like Eastern Oregon probably use almost as much money in travel as they save—but they still have advantages. The wear and tear on a guy like Bill Watson is tremendous, but so is the satisfaction he can derive from such a ministry. Struggling along in one of these places in the old way is like slow death by strangulation. And even when it doesn't kill a guy, it destroys him. As for the teams—if they are well-balanced—for instance, if one guy is a good administrator, one a good pastor, and one a good preacher-teacher—the area they serve is in clover, pure clover."

In fact, Bishop Spofford is so enthusiastic, he has helped engineer another one, the High Desert Ministry, featured in next month's *Episcopalian*.



# THE COMING OF AGE

Society looks upon old age as a kind of shameful secret that it is unseemly to mention. There is a copious literature dealing with women, with children, and with young people in all their aspects; but apart from specialized works we scarcely ever find any reference whatsoever to the old. A comic-strip artist once had to re-draw a whole series because he had included a pair of grandparents among his characters. "Cut out the old folks," he was ordered. When I say that I am working on a study of old age, people generally exclaim, "What an extraordinary notion! . . . But you aren't old! . . . What a dismal subject."

And that indeed is the very reason why I am writing. I mean to break the conspiracy of silence. As far as old people are concerned, this society is not only guilty but downright criminal.

Sheltering behind the myths of expansion and affluence, it treats the old as outcasts. In France, where 12 percent of the population are over 65 and where the proportion of old people is the highest in the world, they are condemned to poverty, decrepitude, wretchedness,

and despair. In the United States their lot is no happier.

Then again, society's attitude toward the old is deeply ambivalent. Generally speaking, it does not look upon the aged as belonging to one clearly-defined category. The turning-point of puberty allows the drawing of a line between the adolescent and the adult—a division that is arbitrary only within narrow limits; and at 18 or perhaps 21 youths are admitted to the community of grown men. This advancement is nearly always accompanied by initiation rites.

The time at which old age begins is ill-defined; it varies according to the era and the place, and nowhere do we find any initiation ceremonies that confirm the fresh status. Throughout his life the individual retains the same political rights and duties: civil law makes not the slightest difference between a man of 40 and one of 100. For the lawyers, an aged man is as wholly responsible for his crimes as a young one, except in pathological cases.

by Simone de Beauvoir

In practice the aged are not looked upon as a class apart, and in any case they would not wish so to be regarded. There are books, periodicals, entertainments, radio and television programs for children and young people; for the old there are none. Where all these things are concerned, they are looked upon as forming part of the body of adults less elderly than themselves. Yet on the other hand, when their economic status is decided upon, society appears to think that they belong to an entirely different species: for if all that is needed to feel that one has done one's duty by them is to grant them a wretched pittance, then they have neither the same needs nor the same feelings as other men.

Economists and legislators endorse this convenient fallacy when they deplore the burden that the "non-active" lay upon the shoulders of the active population, just as though the latter were not potential non-actives and as though they were not insuring their own future by seeing to it that the aged are taken care of.

The aged do not form a body with



any economic strength whatsoever, and they have no possible way of enforcing their rights; and it is to the interest of the exploiting class to destroy the solidarity between the workers and the unproductive old so that there is no one at all to protect them.

The myths and the cliches put out by bourgeois thought aim at holding up the elderly man as someone who is different, as *another being*. "Adolescents who last long enough are what life makes old men out of," observes Proust. They still retain the virtues and the faults of the men they were and still are; and this is something that public opinion chooses to overlook. If old people show the same desires, the same feelings, and the same requirements as the young, the world looks upon them with disgust: in them love and jealousy seem revolting or absurd, sexuality repulsive, and violence ludicrous. They are required to be a standing example of all the virtues.

Above all they are called upon to display serenity: the world asserts that they possess it, and this assertion allows the world to ignore their unhappiness. The purified image of themselves that society offers the aged is that of the white-haired and venerable Sage, rich in experience, planing high above the common state of mankind; if they vary from this, then they fall below it. The counterpart of the first image is that of the old fool in his dotage, a laughing-stock for children.

In any case, either by their virtue or by their degradation they stand outside humanity. The world, therefore, need feel no scruple in refusing them the minimum of support which is considered necessary for living like a human being.

We carry this ostracism so far that we even reach the point of turning it against ourselves, for in the old person

that we must become, we refuse to recognize ourselves. "Of all realities [old age] is perhaps that of which we retain a purely abstract notion longest in our lives," says Proust with great accuracy. All men are mortal: they reflect upon this fact. A great many of them become old: almost none ever foresees this state before it is upon him. Nothing should be more expected than old age: nothing is more unforeseen.

When young people, particularly girls, are asked about their future, they set the utmost limit of life at sixty. Some say, "I shan't get that far; I'll die first." Others even go so far as to say, "I'll kill myself first." The adult behaves as though he will never grow old. Working men are often amazed, stupefied, when the day of their retirement comes. Its date was fixed well beforehand; they knew it; they ought to have been ready for it. In fact, unless they have been thoroughly indoctrinated politically, this knowledge remains entirely outside their ken.

When the time comes nearer, and even when the day is at hand, people usually prefer old age to death. And yet at a distance it is death that we see with a clearer eye. It forms part of what is immediately possible for us; at every period of our lives its threat is there: there are times when we come very close to it, and often enough it terrifies us.

Age is removed from us by an extent of time so great that it merges with eternity; such a remote future seems unreal. Then again the dead are *nothing*. This nothingness can bring about a metaphysical vertigo, but in a way it is comforting—it raises no problems. "I shall no longer exist." In a disappearance of this kind, I retain my identity. This identity is all the more strongly guaranteed to those who believe they have an





**"If we do not know what we are going to be, we cannot know what we are; let us recognize ourselves in this old man or in that old woman. It must be done if we are to take upon ourselves the entirety of our human state."**





## THE COMING OF AGE

immortal soul. Thinking of myself as an old person when I am 20 or 40 means thinking of myself as someone else, as *another* than myself. Every metamorphosis has something frightening about it.

When I was a little girl, I was amazed and indeed deeply distressed when I realized that one day I should turn into a grown-up. But when one is young, the real advantages of the adult status usually counterbalance the wish to remain oneself, unchanged. Whereas old age looms ahead like a calamity: even among those who are thought well preserved, age brings with it a very obvious physical decline.

For of all species, mankind is that in which the alterations caused by advancing years are the most striking. Animals grow thin, they become weaker: they do not undergo a total change. We do. It wounds one's heart to see a lovely young woman and then next to her her reflection in the mirror of the years to come—her mother. Levi-Strauss says that the Nambikwara Indians have a single word that means "young and beautiful" and another that means "old and ugly."

When we look at the image of our own future provided by the old, we do not believe it: an absurd inner voice whispers that *that* will never happen to us—when *that* happens, it will no longer be ourselves that it happens to. Until the moment it is upon us, old age is something that only affects other people. So it is understandable that society should manage to prevent us from seeing our own kind, our fellow-man, when we look at the old.

We must stop cheating: the whole meaning of our life is in question in the future that is waiting for us. If we do not know what we are going to be, we cannot know what we are; let us recognize ourselves in this old man or in that old woman. It must be done if we are to take upon ourselves the entirety of our human state. And when it is done, we will no longer acquiesce in the misery of the last age; we will no longer be indifferent because we shall feel concerned, as indeed we are. ◀





# What 20 million Americans are doing about being old

by Helen Johnson

**D**o you realize," my young friend from Chile demanded, "the United States is the only country in the world that doesn't respect its old people?"

We were having dinner together during the White House Conference on Aging, held in Washington, D.C., late in 1971, and I had been telling her about some of the problems with which conference delegates were trying to wrestle.

The delegates, too, realized the root problem of growing old in the United States is the way Americans look at age. In a society in which the emphasis is on youth and everything, from cars to television sets, is junked before it is allowed to wear out, people who are old often feel junked, too. Yet 20 million Americans—a tenth of our entire population—are 65 or over.

Probably nobody can say how age 65 became the point at which the average American is given a retirement party and told, in essence, to "run away, now, and play." There was a day when men and women were old at 40, but now it is common to see people in their 70's, even 80's, who are still energetic, still capable, and still busy.

Many of these young old people don't retire at all. They continue to direct businesses they own or have jobs with companies with flexible retirement policies. Sometimes they work part time, slowing down but not suddenly changing their way of living.

To some Americans retirement brings time to do the things they have always wanted to do, the chance to move to a kinder climate, the freedom to travel, to perfect a hobby, or to become involved in public service. Still vigorous, still interested in the world, still sure of their own identities and their own worth, they have the health and the income to make their later years golden.

To vastly more older Americans the term "golden years" is only a tasteless joke. For them, growing old means forced retirement, inadequate income, failing health, and a growing feeling of helplessness.

Many of them saved carefully throughout their working years and thought they would have plenty to live on when they retired. When that day came, they discovered inflation had reduced their savings and other financial resources to about one-fourth. They bought homes, thinking these would

give them a place to live for the rest of their lives, but these homes now are being threatened by zooming property taxes and inflated maintenance costs.

Even so, three-fourths of America's retired couples live in homes they own, letting things go, knowing that if they have to sell, they will have no comparable place to go. Rents are prohibitive, and fewer and fewer sons and daughters have extra bedrooms.

Company pension plans mushroomed during the 1940's and 1950's, and many a worker assumed he wouldn't have to worry when he retired. But the number of years workers must participate before they can draw benefits keeps many from collecting a cent on retirement. Recent plant shutdowns, company mergers, massive lay offs, and employer bankruptcies have left millions more without benefits.

Widespread unemployment in 1971 also cut into full-time or part-time jobs held by men and women over 65. Actually, Social Security discourages its recipients from working. Unless you have reached 72, you lose Social Security benefits equal to half of all you earn over \$1,680 a year, while \$1 in benefits is withheld for each \$1 of earnings over \$2,880.

How do you live on a Social Security income? Not well unless you have savings or other resources.

A New Jersey couple receives \$1,920 a year in Social Security benefits. They own their own home, and after they have paid real estate taxes and bills for water, gas, electricity, and fuel oil, they eat on what is left. They manage to have one good meal a day.

A 76-year-old Pennsylvania woman is trying to get along on \$55 a month from Social Security. She earns an occasional fee for giving French lessons or baby-sitting, and she has some money in the bank. But her savings are vanishing rapidly. She doesn't feel sorry for herself. "I am aware that some elderly people are worse off than I," she says. And she is right.

People on Social Security say what they need are increased income, cheaper housing, and lower-cost prescriptions. Medicare helps with hospital and doctor bills, but many items like prescriptions, dental care, hearing aids, and home help are not covered. And the cost of Medicare insurance has gone up faster than Social Security benefits.



# AGING IN AMERICA

Illness, particularly incapacitating illness, is the greatest fear of the elderly. They know this means the end of carefully guarded independence and may mean entering a nursing home. Good nursing homes, some of them church run, place emphasis on getting the patient well and back home. But too many nursing homes have taken advantage of the fact that payments for bedridden patients are higher than payments for ambulatory patients and have kept clients in bed, often under sedation, instead of trying to get them on their feet again.

Patients have received poor food and negligent care. The nursing home situation became so bad, in fact, that late in 1971 the federal government threatened to withhold Medicaid funds from thirty-eight states until nursing home inspection and licensing procedures were brought up to federal standards.

Elderly people also have a problem with transportation. The older you grow the less likely you are to drive or continue to hold a driver's license. If you live in the country, or even in many suburbs, not being able to drive means you must depend on neighbors or relatives. Even if you live in town and are on a bus route, bus fares are rising, and the bus may not go where you want to go or at the time you want to go.

Participants at the White House Conference talked a lot about what the federal government needs to do about Social Security, health care, housing, and relief from property taxes. For large-scale programs and funding, federal aid is a must.

Federal funds initiated the successful Foster Grandparent program, in which older people with low incomes are paid to give institutionalized children the attention and love they could not otherwise receive.

In rural areas, Green Thumb and Green Light programs employ low-income elderly men and women to beautify parks and roadsides, to serve as aides in schools and libraries, to work in homemaker services, to make friendly visits to home-bound older people, and to provide transportation for elderly people. These projects are sponsored by the Farmers Union under a grant from the U.S. Department of Labor.

The American Association of Retired Persons and the National Retired Teachers Association have a Department of Labor contract for training older people in new skills and helping others brush up on long unused skills. The White House Conference stressed education, not only for people over 65 but also for people in their 40's and 50's who are still on the job because they need to know how to prepare for retirement.

Under another Labor Department contract the National Council of Senior Citizens operates twenty-one projects in which older men and women are employed to perform community services as senior AIDES (Alert, Industrious, Dedicated, Energetic Service).

In Model Cities areas elderly people are employed for work in day-care centers and to serve as homemakers and handymen in their neighborhoods.

A few years ago a retirement home was considered the most desirable way to serve the needs of elderly people. Now geriatrics experts are convinced that while some people do need institutional living, most elderly people are better off staying in their own homes as long as they can. This means developing a wide variety of supportive services within the community.

The longer a man or woman can live independently, the longer he or she can maintain a sense of identity, supported by familiar surroundings. When the time comes that independent living is no longer possible, the next choice may be living with relatives or in a retirement home.

And something new is on the horizon—communes made up of elderly people. Sometimes group living is more successful because people go into it taking less for granted and are more willing to make adjustments.

Elderly people have a special need to make new friends their own age, to socialize, to date, perhaps to remarry, but one of their greatest obstacles is their children, who often feel such conduct is unseemly at their parents' age. Social Security, too, can be an obstacle to marriage for a couple cannot draw as much in benefits as two people who are not married.

Senior centers in many communities give older people a place to meet contemporaries, to sit and talk, play cards, work on a hobby, have a hot meal, or obtain counseling. In Oklahoma City, St. Luke's United Methodist Church's senior center program includes a school of continuing education in which members may study Spanish, archaeology, creative writing, and numerous other subjects.

In addition to giving elderly people a chance to eat in a social setting, group meals in senior centers provide nutrition which may be badly needed. For people who absolutely cannot leave their homes, the answer may be Meals-on-Wheels. These home-delivered meals not only give nutritious hot lunches and equally nutritious cold suppers, they also have to be brought by somebody—a valuable contact with the "outside world." Churches throughout the country are involved in Meals-on-Wheels programs, and some are operated by church-sponsored retirement homes, with residents doing the delivering.

Elderly people who live alone are always haunted by the thought they may fall or become suddenly ill and not be able to call for help. Many communities answer this fear by daily telephone calls at a specified hour. The cost of providing such a service is small and can utilize volunteers of any age. Another kind of telephone service is available to elderly people in Davenport, Iowa: Dial-a-Listener gives them a number to call if they just want to talk to somebody.

Many elderly people don't know how much help is available in their communities and need outreach programs to tell them.

The Church should be another source of information about community services, but as people grow older, active church participation becomes harder. Getting back and forth to the church isn't the only problem. Churches often have steep steps, difficult for the elderly at any time and dangerous in bad weather. Some older people are afraid to sit in



drafts from open windows or air conditioning yet don't think it proper to move during the worship service.

Others can't hear the preacher unless the church provides special amplifying earphones. Many a woman has been embarrassed when she has discovered the cost of being active in the church women's group is more than she can meet on a retirement budget. And numerous elderly people feel the Church has changed beyond recognition.

Anything which separates older persons from the Church is a tragedy because these are the years when religion is likely to mean the most and when these people have the greatest need for its comfort and support. Congregations need to develop more creative ways to take the Church to people who cannot come to it.

A few years ago my mother had a short stay in the hospital, and her roommate was an elderly woman who was sure she was going to die. So were members of the roommate's family, who came in with long faces and stood around her bed crying and shaking their heads. Or they went out into the hall and talked to each other in low voices. The old lady wouldn't eat and was becoming weaker every day. Yet each day Mother heard the doctor tell her nothing serious was wrong and she could go home if she only would eat. Finally my mother stopped one of her sons.

"Your mother thinks she's going to die," she told him, "and if you don't stop acting like you think so, too, she probably will." Without giving him time to protest, she went on: "The doctor says her only problem is she won't eat. She's given up. Can't you find something to make her feel she has to get well?"

The next morning the old lady's priest strode into the room and told her cheerfully she had to hurry up and get out of the hospital. "You know St. Mary's is going to celebrate its 100th anniversary, and you and Mrs. Jones are the only people who can write its history."

The old lady sat up that day, ate her dinner that evening, and was out of the hospital in three days.

We all need to love and be loved, and we all need to be needed. This is particularly true for older people. We put too little value on the gift of memory they can give us. No other generation will be able to remember how horse-and-buggy living changed into the space age.

Children, particularly, need the companionship of elderly friends and relatives. Nobody else takes time to tell them stories about the past, and nobody else respects their dignity quite so much or makes them feel so important and so loved. They respond in kind, and for this response elderly people need them.

One thing old people don't need is to be left out of decision-making about their own problems. This is true when a son or daughter, a niece or nephew, tries to tell them what to do. The residents of one church-sponsored retirement home felt this so strongly that when the home's administrator took another job, they asked the board of directors not to replace him. "We'll do it ourselves," they said. And they are doing it.

Twenty million persons. Each is an individual with skills, talents, and the desire to be appreciated. America must not throw them on the junk heap!

# What's happened to being old

We have reached the point where we think the only thing we can do for our children is to stay out of their hair and the only thing we can do for our daughters-in-law is to see as little of them as possible.

Old people's homes, even the best, are filled with older people who believe the only thing they can do for their children is to look cheerful when they come to visit. So in the end older people have to devote their energies to "not being a burden."

We are beginning to see what a tremendous price we've paid for our emphasis on independence and autonomy. We have isolated old people, and we've cut off the children and the young people from their grandparents.

One of the reasons we have as bad a generation gap today as we do is because grandparents have copped out. Young people are being deprived of the thing they need most—perspective to know why their parents behave so peculiarly and why their grandparents say the things they do. . . .

On the subways I've been riding for fifty years, two things have happened: people have stopped giving up their seats to the old, and old people have stopped accepting seats when they are offered. "I'll stand, thank you."

What we need to do is to find a style of aging that will keep and foster this independence but will encourage old people to think in terms of what they can do for someone else. If we are going to change the style, the relationship between young and old, older people will have to relate either to their own grandchildren or to someone else's. . . .

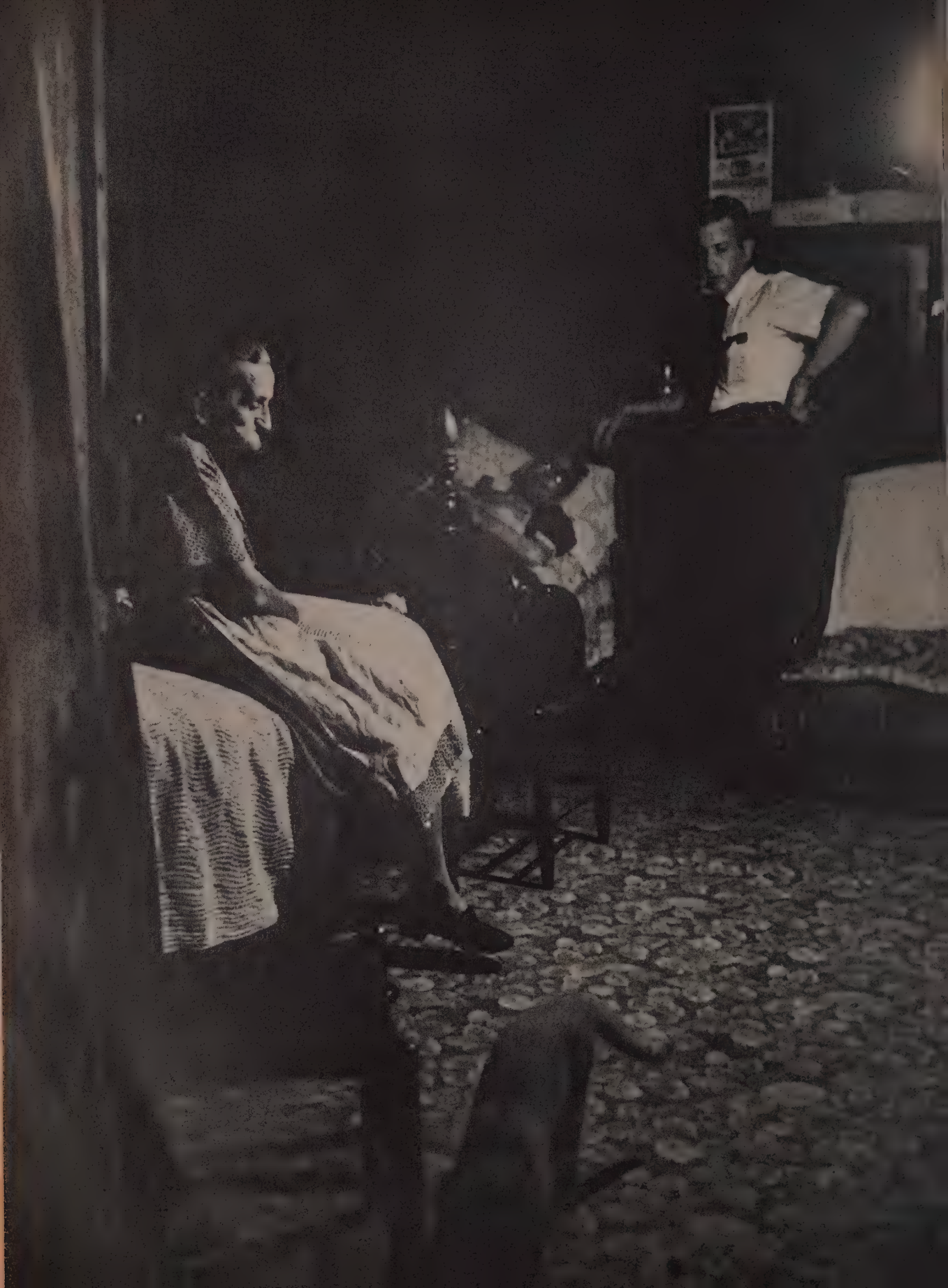
This country is filled with widows who sit around in eight-room houses, polishing furniture instead of being of any use to the world. They'll tell you that nobody wants them, that nobody listens to old people any more, but it isn't true. Or it's only as true as they make it true.

There isn't any reason society shouldn't be reorganized along new lines by finding places where old people are really useful. Old people themselves have to begin asking the question, "Where and how can I continue to make a contribution?"

## by Margaret Mead

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## JUST HOLD MY HAND

**A**lmost everybody cuddles babies. Few people willingly touch the old, yet they need it so desperately. Long after sight, hearing, speech, mental faculties are lost or impaired, the sense of touch remains.

Touch seems the first of the senses to awaken, the last to die. The newborn baby touches his mother's breast with grasping mouth, little kneading hands. Later he explores, by touch, his own nose, his mouth, his blanket, all of his world that he can reach. The little child is comforted by touch—the pat and kiss “makes it well” when he's hurt, the clasp of loving arms when thunder roars, steadying grown-up hands when he first totters across a room.

Likewise to the old, returned to childhood, touch is sometimes all that is left of the outside world. When our family doctor visited my mother in her last illness, she was showing no sign of consciousness. He lifted her limp hand, placed it upon his vital one upon the bed. Gently he called her name. “If you know me,” he said, “just press my hand.” Awed, I saw her fingers flutter as she obeyed. Later I tried this myself, astounded at the strong grasp from my mother whom I had thought was beyond all human response.

In spite of their exaggerations, perhaps “sensitivity groups” have something. And family and friends feel a real spirit of communication when they join hands to say grace about the table or sing a song. A vital spark seems to pass from hand to hand.

In stories of Jesus' healing miracles, how often touch is highlighted! He touched the hand of Peter's mother-in-law, and the fever left her (Matthew 8:14-15). He took the daughter of Jai-

rus by the hand, saying, “Child, arise,” and her spirit returned (Luke 8:54-55).

If touching is so important, why don't we more often touch the old and lonely? Let's face it, many old people are physically unattractive. Old hands are thin and claw-like, wrinkled skin unappealing, old eyes watery. Sparse hair thinly covering a freckled scalp is not a crown of glory! Younger people have to overcome some repulsion. However, it can be done.

Martha was a practical nurse in a nursing home for old people, a middle-aged, overworked, gruff, no-nonsense person. Many of the other nurses were more highly trained in professional skills. Yet when Martha plodded around the wards on her tired flat feet, trembling old arms were held out to her, faces upturned to her worn homely face, quavering voices called, “Martha! Martha!” And she, knowing the heart-hunger, the cold, the loneliness of the old, was lavish with her touch. Usually she only patted a cheek or pushed the hair back from a forehead, but sometimes she sensed a special need and gave a real hug. Also, she praised, seeming to find something to admire in the unlovely. “Martha told me I had pretty arms when she gave me my bath today,” a once-beautiful woman confessed shyly. “I . . . appreciated that. Nowadays” (wry-

ly she looked down on her half-paralyzed body), “I don't get many compliments.”

I was making many visits to Martha's nursing home because my mother was living (if you can call it that) there. I dreaded the visits more than words can tell. To me the nursing home seemed a quiet Dante's *Inferno*. All afternoon the more able-bodied old people sat, vacant-eyed, in the stifling heat of the living room where a television set turned loud for failing ears blasted constantly and canned TV laughter cackled.

The moment I arrived on one especially low Sunday, Mrs. Baxter, who thought the nursing home was her family home, assailed me: “I simply cannot ask you to stay to dinner. My staff isn't prepared for so many. This is *my* house my dear father left me. I'll call the police and have you evicted.”

I avoided looking at toothless Mr. Dunn, whose cheerfulness made me angry. I strode past Mr. Barnes in his wheelchair, his slipping blanket revealing amputated legs, past Mrs. Canby rocking and nursing her rag doll and Mrs. Scott who could not speak without swearing. I shut my ears while passing the room where an old German lady lay all day, crooning to herself in the language of her childhood, occasionally calling out: “*Vasser! Vasser!*” I was repelled by all of them. I prayed to feel differently.

The following week I read somewhere: “We must carry our crosses, not just drag them along.” Could this apply to my Sunday-afternoon nightmares? Should I try Martha's method, the method of a greater one than Martha, the power of a gentle touch?

The following Sunday, feeling fool-

by Frances Fowler Allen



ish, I made my way around the living room circle, greeting each one, shaking hands. The response shook me to the soul. Eyes I had thought dull as marbles kindled; wrinkled hands returned my clasp. Week after week, as I repeated the little ceremony, I learned to care for my old folks. I also learned whatever I *said* to them mattered little. They wanted someone to touch their hands, look into their eyes, greet them by name. Those whom I had thought speechless broke into speech; even the irrational ones responded.

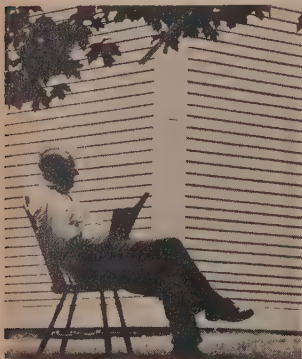
Mrs. Baxter decided to give a dinner party for all these strangers in her home, rather than call the police. She would

use her best silver, she promised. Mr. Barnes reminisced about the days he had two good legs and was a roofer, up in the sunshine.

When I admired her crocheted apron, Mrs. Scott told me without a single cuss-word, "Time was when I did a lot of fancywork, but then I lost my father and husband and my little girl all in one year; seems like I couldn't take up my needle again." Toothless Mr. Dunn informed me he was 90. "My sons brought me here to die two years ago. I fooled 'em and got well. Ever since I keep spry by helping nurses tote the trays and bringing her in that little room a cup of cold water."

At last one Sunday I passed that little room. Winter dusk was falling; the lights had not yet been turned on. It was the saddest time of day. The old woman looked so small and flat under the gray blanket. Her large dark eyes seemed to follow me. Was she trying to say something? On impulse I went in, bent over her. "*Vasser?*" I asked. Her hand, brown-flecked, dry as a dead leaf, lay palm up on the blanket. I took it in both my own. It was cold. She looked up, recognition in eyes I'd always thought so vacant. "*Nein,*" she said. Then she continued in English. Perhaps for all of us she voiced our deepest need. "I'm lonesome. Just hold my hand." ◀

## AGING IN AMERICA



# THANK GOD FOR *Grandparents*

by Glenn Pritchard

I've often wondered why children seem to have such a strong affinity for their grandparents. Some reasons are obvious. Grandparents tend to spoil kids rotten; they tell great stories and are genuinely interested in the successes and calamities of children.

But permissiveness and story-telling aren't all. I think a sincere and unselfish love passes between the grandparents and the child, a type of mutual awareness and respect which is sometimes lacking in the immediate family or is at least buried under layers of turmoil. Many parents may be able to rediscover, by observing the ties between grandparent and child, the absolute necessity and grace of freewheeling love in family contacts—even those between Mom, Dad, and the kids.

But what does the senior citizen offer those of us who have left childhood behind? I personally appreciate the perspective he brings to discussions of past events. Books and newspaper files give the bare bones, but talking with a person who actually lived through it all provides the flesh-and-blood.

Honesty seems easier and more natural in the aged since they have fewer axes to grind, less reason to distort the truth, and minimal hope or desire for personal gain. They're certainly able to tell it like it is more often than their younger

contemporaries. And they show this honesty in deeds as well as words.

Recently I noticed a distinguished older gentleman who was walking along a street near my home. He stopped to stare at a brightly-decorated bus, an ancient vehicle loaded with bearded and long-haired youngsters. The gentleman didn't glance furtively at the strange sight and hurry on his way as I might have done. No, he stopped and frankly stared at the young people. When they waved at him, he waved back and smiled. Honest curiosity, even in a long stare, is rare except in older people and the young. They have nothing to hide and let their healthy, abiding interest in what's happening around them show.

The aged have lived long enough, have survived enough incidents to regard life with an accuracy we don't suspect. While the young grapple with the sometimes overwhelming problems of living, they often consider everything but the passage of time. The more experienced, on the other hand, have survived the restlessness. They grasp the high points of living, the things of value in building a sense of contentment and happiness.

My grandfather always advised patience in dealing with

*Continued on page 27*



# AGING IN AMERICA

## RESOURCES

● *The Episcopalian* has available a listing of Episcopal-related retirement facilities and nursing homes. Write us, enclosing a stamped, self-addressed No. 10 envelope, at 1930 Chestnut St., Philadelphia, Pa. 19103, for a free copy.

● "Why Should You Be Put on the Shelf? Deal Yourself In" is the title of a pamphlet put out by the National Council of Senior Citizens, Inc., which has \$2.50 and \$3 memberships and provides low-cost health insurance, life insurance, savings on drugs, travel bargains, and a monthly newsletter with membership. NCSC is a non-profit, non-partisan organization which tries to secure better services for people over 65. Write for information or the pamphlet to NCSC at 1627 K Street, N.W., Washington, D.C. 20006.

● The American Association of Retired Persons offers memberships to persons 55 years of age and over at \$2 per year, which includes a newsletter, a national magazine, plus special insurance, drug purchase, and travel services. Write for details to AARP, 1225 Connecticut Ave., N.W., Washington, D.C. 20036.

● Episcopal Church work among the aging is coordinated by The Episcopal Society for Ministry to the Aging, headed by the Rev. Gregory Maletta, Washington, D.C., and the Rev. Herbert Lazenby, Seattle, Wash. Individual membership is \$5; \$50 for an institution, diocese, or parish. Many of the society's members are professional staff members of Episcopal institutions and welfare agencies for the aging. Interested persons should write the Rev. Clarence Sickles, Treasurer, ESMA, Heath Village, Schooley's Mountain Road, Hacketts-town, N.J. 07840.

● Two newspapers did special issues on the problems of the aging and what can be done to help. The Maine diocesan newspaper, *The Northeast*, had a special issue on aging in February-March, 1971. Write: Harold A. Hopkins, Jr., 243 State St., Portland, Maine 04104. *The Canadian Churchman*, 600 Jarvis St.,

Toronto 285, Ontario, Canada, published its issue on aging in March, 1971.

● *Where to Go For Help*, by Wayne E. Oates and Kirk H. Neely (Westminster, \$3.25 paper), is a thoughtful and helpful guide to how and where to look for help intelligently.

● *Con\$umer Complaint Guide*, by Joseph Rosenbloom (Macmillan, \$2.95), lists 7,500 firms which make the consumer goods we use and whom and where to write when something goes wrong.

● *Helpful Hints on Managing Your Money for Retirement*, by William Laas (Popular Library, 95¢), is a simple, short guide to financial planning well in advance of retirement age.

● *Old Age: The Last Segregation*, by Claire Townsend, Project Director (Grossman, \$6.95), is a Ralph Nader study group report on nursing homes. The book provides enough iron for anybody's critical faculties in choosing and dealing with a nursing home and plenty of blood-boiling ammunition to get a community action group to change any substandard local conditions.

● *The Coming of Age*, by Simone de Beauvoir (Putnam, \$10), is perhaps the most profound study available of the true condition of the world's older people. Simone de Beauvoir is an anthropologist and author of the landmark volume, *The Second Sex*.

● *National Directory of Retirement Residences: Best Places to Live When You Retire*, by Helen Heusinkveld and Noverre Musson (Frederick Fell, \$7.95 tentative), will be published in a revised edition in September, 1972. The authors provide an intensely practical guide to what you should know about leaving where you are, choosing where you are going, and how to get there serenely. Two-thirds of the pages list retirement residences by state and town.

● *Your Personal Guide to Successful Retirement*, by Sidney Margolius (Random House, \$3.95 paper), is a step-by-step handbook for retirement planning,

complete with work sheets.

● *The Older Person in Your Home*, by William I. Poe, M.D. (Scribner's, \$2.25 paper) is a manual, written by a retirement home physician, on whether and how to have an older person in your home.

● The following may be ordered from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402:

● "Facts and Figures on Older Americans: Income and Poverty in 1970," report of the U.S. Department of Health, Education, and Welfare, Social and Rehabilitation Service, Administration on Aging. Free on request.

● "The Multiple Hazards of Age and Race," a working paper for the Special Committee on Aging of the U.S. Senate. Price, 35¢.

● "Words on Aging: A Bibliography." Selected annotated references from the HEW Library. Free on request.

● "Let's End Isolation," Administration on Aging Publication No. 129. Price, 30¢. An excellent resource which suggests community services useful to the elderly, along with a bibliography and list of persons and organizations to contact for further information.

● A pamphlet explaining Medicare, "Health Insurance for the Aged," is available for 10¢.

● The following technical assistance monographs were prepared by, and may be ordered at no charge from, the National Council on the Aging, 1828 L Street, N.W., Washington, D.C. 20036: "Senior Opportunities and Services, S.O.S. 1"

"Health, Aging, Illness, and Poverty, S.O.S. 2"

"The Participation of the Elderly Poor in Senior Centers, S.O.S. 3"

"Developing Transportation Services for the Older Poor, S.O.S. 4"

A list of other materials is available upon request.

● "Caring for Our Aged Poor," by

*Continued on next page*



**H**ave you ever visited a home for the aged? My grandfather lives in such a home, and we visit him there. His health is poor. He is confined most of the time to a rocking chair or to his bed. He cannot see and has become senile. Much of his time is spent in hidden thoughts and dreams. Yet gleams of wit sometimes show in his mumbled remarks, and he has won the special affection of the nurses who care for him. But theirs is a defensive affection that does not really want to know much about him or get too involved.

They call him "Georgie" and treat him like a child because to them he acts and talks like a child. And if they regard him as a child, they do not have to face the fact that he is an adult, a man with a history, a person in a stage of life into which many of us, in these days of long lives and Medicare, are called to go.

So they call him "Georgie"—a name shocking and offensive to my ears because I know him as a man.

To me he is the man who never went to high school but who became an assistant to Thomas Edison and chief engineer of Edison's rotary-kiln portland-cement plant in New Jersey's limestone hills. He achieved this by working long day shifts in a mill and taking correspondence courses at night.

To me he is the hardworking, rugged father of my father and his three brothers—the grandfather who was horrified when, as a tiny boy, I called him "Grandpaw." "I don't want anybody calling me 'Grandpaw,'" he snapped. So we called him "Pap." Nobody ever called him "Georgie"—not to my knowledge.

To me he is the man who had a whole clutch of patents to his name. He first devised the self-unloading bulk-cement

# "Georgie"

by Robert H. Adams, Jr.

railway car. Such cars are as common as boxcars these days, but during the Depression he sold that patent to a railroad company for a few hundred dollars. To me he is the man who devised hedge clippers out of an old electric fan and made gadgets of all sorts that fascinated me as boy and man. Once, shaken by the sight of a World War II veteran whose hand had been replaced by an ugly hook, he devised a mechanical hand, realistic in looks and operation, and gave it without recompense or credit to the Pentagon.

To me he is the man who sat out on the back steps of his house on summer nights, looking for shooting stars with his teen-age grandson and arguing the existence of God and the meaning of a man's life.

To me he is the man who took up golf at the age of 50 and played well enough to win an amateur tournament or two. He tried the piano after he was 60 and in time was able to play Beethoven's *Moonlight Sonata* without looking at the music.

What of him now—this old man in the rocker who sits and stares and dozes and dreams and mumbles? Is George H. Adams, Sr., the mechanical engineer, former member of Edison's staff, golfer, musician, grandfather, still there? Or is that personality all gone, replaced by the sad relic whom the

## AGING IN AMERICA

### RESOURCES

*Continued from page 25*

Louis M. Henry in *The New Republic*, May 22, 1971, deals with the Medicare gap.

● *Psychology Today*, December, 1971, has three articles on aging:

"Grow Old Along with Me! The Best Is Yet to Be," by Bernice L. Neugarten, deals with varying life styles for the aged.

"The Life Review," by Robert N. Butler, documents the sometimes painful process of reviewing one's life.

"Getting There Ahead of Time," by Robert Kastenbaum, suggests ways one

can be helped to prepare for aging by engaging in certain artificial situations.

● The following three filmstrips, produced by Aetna Life and Casualty Company with the assistance of the National Council on the Aging, run 10 minutes each, 35 mm., sound. Available at no charge from the Public Relations and Advertising Department, Aetna Life and Casualty Company, Hartford, Conn. 06116.

*The Best Is Yet to Be* explores fundamental problems posed by the transition

from work to retirement.

*The Far Side of the Moon* examines the financial aspects of retirement.

*The Time of Your Life* points out that retirement years can be rewarding if leisure time is used constructively and creatively.

● Additional information may be obtained from the following:

The Rev. Kris Ronnow, Associate for Health and Welfare, Department of Mission Development, Board of National Missions, 475 Riverside Dr., Room 1140, New York, N.Y. 10027.

The Gerontology Society (national organization for researchers and professionals in the field of aging), Suite 520, One DuPont Circle, Washington, D.C. 20036.

◀



nurses regard as a baby?

This is a hard question to answer, and many would say what common sense seems to dictate: it's all gone. The deterioration of blood circulation and tissue and central nervous system—the whole mysterious phenomenon of aging—has eliminated the personality of years ago. It is forever gone.

The logical conclusion is, of course, that when this aged body finally ceases to function altogether, then even this remnant of a personality will forever vanish. Underlying all this is the assumption, unproved and perhaps unprovable, that personality is a function of the physical organism and when the organism dies, the person dies with it and is no more.

My own conviction is, hidden by the aged and deteriorated organism, the personality of George H. Adams, Sr., remains intact. He is there in the same way Walter Cronkite is "there" even when my aged, worn-out TV set can no longer project a clear picture of Walter Cronkite to me. George Adams' body, like a worn-out TV set, no longer "broadcasts a clear signal."

When I talk to my grandfather, I talk to him about things that meant something to him back in the days when the world thought of him as George Adams. I talk to him about Edison, and about golf and music and his family and his friends. And out of the hidden depths of his person comes response—recognition, smiles, nods, mumbled words communicating ideas to me.

The communication is poor, the signal often unclear, the picture fuzzy. But that is, I am convinced, the fault of the "set," the body, not the fault of the person. George Adams, the person, remains intact behind the deterioration of his body; and when the body finally ceases to function and is

tenderly laid in the ground to become part of the elements of the earth again, George Adams will remain.

I find no affront to reason, and much meaning, in the idea that this life is like life in the womb—it is a stage in existence, not *all* of it. If a baby in the womb could reason, after all, he would find little evidence within the world as he knows it that he could survive the experience of birth. And the development of life beyond birth into what we know as mature manhood would simply be inconceivable to him.

My major concern here, however, is not a defense of life after the death of the body. It is a defense of George H. Adams, Sr., and others like him.

The aged and senile, who often act like infants but are *not infants*, ought to be treated by their families and the professionals who care for them as *persons*—persons with a lifetime of living and experiencing and loving and suffering and accomplishing behind them. I propose that such people as my grandfather not be called by names like "Georgie" but by their real names, which communicate not paternalistic (or maternalistic) babying but honor and respect. One does not, after all, inscribe "Georgie" on the grave marker but the full name of the human being who once dwelt in this body now respectfully laid to rest.

We owe those whose bodies are wearing out and need professional care two things. We owe them *care*—and by this I mean love and attention and concern, efforts at keeping the channels as open as possible. And we owe them *respect*—the honor implied in the Christian teaching of love, the recognition of the years of sheer living which have produced this person.

"Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." ◀

An Inter-Church Feature originating with *Together Magazine*. Copyright © 1972 The Methodist Publishing House.

## Thank God For Grandparents

*Continued from page 24*

difficult situations. This advice, unfortunately, I left unheeded most of the time. He would draw on his pipe, observe my struggles through clear blue eyes, knowing full well patience would come in time. How right he was. If I have anything to give my own grandchildren in the years ahead, it will be a sense of patience, a controlled and logical vigor for life which stems from an abundance of unselfish love.

We sometimes assume aging automatically means a narrowing of thinking. This may be true; members of the older generations tend toward the conservative. But in many instances experience has demonstrated the relative importance of many ideas, what reasoning is realistic, and what minor trivialities

are unworkable or downright silly. Could it be that some younger citizens are busily bruising their intellects against barriers of unyielding and unimportant fallacy? Perhaps so, and just maybe the oldsters know exactly what's going on.

My own parents are thoroughly enjoying retirement and have developed a more liberal perspective in many ways. This is not to say they have relaxed their principles! They hold to the same truths which have always guided their lives, and nothing could ever change them. But they have mellowed. They seem to realize that other modes of behavior and thought may be of value although completely alien to them.

Their aging is an achievement of honesty. The world has not demolished them because they upheld a rigid system of values. They understand and accept the far-reaching changes around them,

and rather than carp about the world's going to hell in a handbasket, they see hope in the universe, a new freedom for all men.

They have found God in a posture of wider and warmer benevolence. They live, knowing He works in many ways with mankind, in every age and under all circumstances.

A few years ago many of the young declared their mistrust of anyone over 30. By now some of this group have passed the 30-year milestone, and I wonder how they feel. Have they extended the age of mistrust another ten years? I'm sure the mistrusters have adjusted, learned, and gathered wisdom as time slowly but surely has passed.

It would be better, as my grandfather once observed, to mistrust only those too glib with generalities, too quick with positive absolutes, and too inexperienced to know the difference. ◀



# A YEAR TO TURN CORNERS

## In the dioceses

One Mississippian reports the spirit of his diocesan convention was "...one of the happiest I have seen in a long time. . . good strong debates but no viciousness." Apparently such words describe the general feeling of most delegates to the 29 Winter diocesan conventions.

West Texas' Bishop Harold Gosnell said, in thoughts echoed in many places, "One of the few benefits, perhaps, of the criticism and conflicts under which the Church has come has been a re-evaluation of our Faith as individuals and a more compelling desire to understand it."

Delegates in Florida expressed their feelings when they transformed their diocesan dinner into "an agape meal, ending in a joyous eucharistic rite."

The Diocese of Ohio led in the use of contemporary media when over a thousand delegates, youth representatives, and guests met their nominees for various diocesan posts via cable television monitors set up in hotel lobbies. Later they saw and heard convention personalities on television sets in their hotel rooms on a special channel reserved for the Ohio convention.

Finances, trial liturgies, lay involvement, enfranchisement of women and youth, clergy needs, and social concerns were on almost every agenda, as well as the usual "in house" business.

## FINANCES

Eleven of the 29 dioceses pledged their full quotas for the General Church Program, including five which pledged to the Faith Sector, according to the latest figures available.

The top budget disbursement in Atlanta was to the General Church Program budget (quota). Other good news: In Tennessee more than half of the 1972 commitments from parishes are within or above the guidelines suggested last Fall by bishop and council. Southwestern Virginia voted substantial increases for its bishop and staff, as well as a six-month sabbatical for Bishop William Marmion. Central Gulf Coast pledged 25 percent of its income to the General Church Program. This is estimated at \$79,778 and accounts for the E, for "extra," after its faith pledge.

CHART I

DIocese	EXPENSES	MENT	PLEDGE	FAITH
Alabama	\$ 591,328	\$117,716	\$117,716	\$ 15,000
Arkansas	259,464	67,156	67,156	
Atlanta	680,675	165,036	165,036	
Central				
Gulf Coast	354,895	65,718	65,718	14,060 E
Delaware	253,600	94,001	94,001	
Ohio	1,157,440	289,379	289,379	100,621
Southwestern				
Virginia	348,800	72,801	72,801	12,199
Tennessee	859,996	202,548	202,548	
Upper South				
Carolina	521,258	87,492	87,492	20,000
Washington	1,095,100	262,401	262,401	
Wyoming	187,818	37,276	37,276	

Eighteen dioceses did not pledge their full quotas to the General Church Program budget.

Arizona's pledge toward its quota is \$25,000 less than 1971—an amount equal to the \$25,000 it received for Indian work from General Church Program funds last year and which will not be forthcoming this year. Bishop Joseph M. Harte had asked the diocese to give the full \$95,000.

The Texas convention agreed to send every dollar received over its estimated receipts to the General Church Program until the quota is met. In Virginia, where the budget included a 5.5 percent cost-of-living increase in diocesan salaries, 40 percent of all additional income will go toward the General Church Program quota. In Louisiana 30 percent fewer parishes than last year failed to pledge their full diocesan asking. Since Mississippi desired to give its clergy a 5 percent cost-of-living raise, it also increased its pledge to the General Church Program 5 percent over last year. Bishop Matthew George Henry of Western North Carolina reported his diocese had "turned the corner" on support from congregations.

Many dioceses continued to use pre-convention meetings to discuss budget priorities. These ranged from Delaware's



by Martha C. Moscrip

special convention in the Fall, to **Minnesota's** regional meetings, to small group discussions in **Florida**.

## WORSHIP

Although the new trial liturgies as set forth in the "Green Book" are the subject of much discussion throughout the Church, most dioceses took little or no action on trial use.

Bishop William Mead of **Delaware** urged corporate planings by clergy and laity for liturgical diversity. **Virginia's** council instructed its General Convention deputies to introduce legislation at Louisville in 1973, calling for a special General Convention to consider trial use and any other proposed Prayer Book revisions as its only agenda. It also asked General Convention for two more years to study the trial services. (*See Relay, May issue.*)

CHART II

DIOCESE	PROJECTED EXPENSES	APPORTIONMENT	PLEDGE
Arizona	\$ 219,800	\$ 95,850	\$ 30,000
East Carolina	308,490	70,617	66,682
Florida	300,000	100,713	67,015
Georgia	265,734	70,793	52,284
Kentucky	311,555	65,114	59,000
Louisiana	579,644	160,219	135,065
Los Angeles	1,040,305	425,434	174,000
Minnesota	576,235	168,956	140,000
Mississippi	430,361	84,748	63,000
Missouri	382,400	103,617	72,150
North Carolina	655,180	179,934	153,154
San Joaquin	267,017	53,900	28,637
Southern			
Virginia	465,769	160,084	100,000
Texas	1,103,241	258,135	229,172
Virginia	832,897	305,524	281,791
West Texas	596,914	123,061	105,000
Western			
New York	317,352	118,743	96,616
Western			
North Carolina	215,919	58,408	52,600

## LAY PEOPLE

The laity in general, women and youth in particular, accounted for a major portion of Winter convention business.

**Alabama** shifted its format to a weekend schedule, thus enabling diocesan-wide participation in the Holy Eucharist celebrated in the gymnasium of Samford University, Birmingham. **Alabama** unveiled a new method of diocesan planning which brings individuals and parishes into the process. **Arkansas** scheduled its sessions for the convenience of working people. **Delaware** asked for local support of the divisions of council to provide assistance in parish planning and in clarifying areas of responsibility for clergy and laity.

Bishop Philip McNairy of **Minnesota** reported the establishment of new regional divisions which involve lay persons in planning, programming, fund raising, and diocesan management. **Mississippi** eliminated the "unit vote" in a vote by orders, thereby giving parishes three votes instead of one and missions one vote instead of one-third. **Virginia's** diocesan restructure now allows a congregation to elect one lay delegate to council (convention) for every 300 communicants in good standing. Previously a church could send no more than four.

**Southwestern Virginia's** convention emphasized the lay ministry theme via Bishop Marmion's opening address; a panel discussion of resources, priorities, and future diocesan directions; guest speaker Frances M. Young of the Church's Committee on Lay Ministry; and wound up, appropriately, by introducing five new convocation presidents, all laymen.

## WOMEN

**Delaware's** Bishop Mead urged study, preparation of a background statement, and a proposed resolution on the ordination of women to the priesthood in time for the 1973 diocesan convention. **Los Angeles** instructed its Commission on Ministry to prepare study material on the subject after a thorough investigation of all its aspects, with report to the next convention. Bishop George Cadigan of **Missouri** expressed strong support of proposals to admit qualified wom-



# A YEAR TO TURN

en to the priesthood. **Ohio** delegates voted support, and **Texas** memorialized General Convention to proceed without delay to open the priesthood to women.

Several other actions related to women in the Church. In **Arkansas**, women as well as men may now help organize a parish or mission. **Georgia** elected its first woman—Mrs. Martha Wilson—as a deputy to General Convention. Two of three lay people elected to **Ohio's** diocesan council are women, and a woman was the only lay person selected for its Standing Committee. Ohio also chose a woman as its representative to the Ohio Council of Churches. **Minnesota** and **San Joaquin** each elected one woman deputy to Louisville.

## YOUTH

Actions to further enfranchise young Episcopalians continue. **Arkansas** now allows 18-year-olds to vote in parish and mission meetings and to serve on vestries. The president of EYC is to be a full voting member of diocesan executive council. Major constitutional changes approved by convention, and which must be ratified next year to become final, include allowing 18-year-olds to be delegates to diocesan convention and allowing EYC and Episcopal college students to select three representatives and three alternates to diocesan conventions from each group.

**Los Angeles** now permits 18-year-olds to be members of vestries and bishop's committees. It also passed the first reading of a constitutional change, stating that "each parish or mission entitled to three or more delegates is requested to include at least one delegate who is less than 25 years of age." This year Los Angeles delegates saw more congregations than ever represented by young people.

**Upper South Carolina** gave parishes and missions the authority to permit 18-year-olds or younger to vote if their by-laws so permit.

## CLERGYMEN

**Central Gulf Coast** adopted a mandatory canon which establishes salaries and allowances, beginning at \$7,000 a year for a priest with no experience to a minimum of \$9,000 for twenty years' experience.

**Florida** accepted a clergy compensation report to serve as a diocesan guideline. The minimum cash salary is established at \$7,200, to be updated annually in accordance with the September Consumer Price Index. This minimum should be increased annually by at least \$300 per year for three years, following the date of ordination to the diaconate. Additional merit raises are to be given in accordance with job perform-

ance. Florida's report—in a complete and detailed booklet—provides for performance evaluation, both of the clergyman and of his congregation, at least every three years.

**Delaware** asked clergymen and lay persons alike to support the diocesan council's effort to clarify clergy and lay areas of responsibility. In response to Bishop Fraser's request, the **North Carolina** convention authorized a committee to study tenure and contract agreements between clergy and congregations. It is to report in 1973.

A number of dioceses passed resolutions connected with clergy career development. Bishop Mead of **Delaware** urged clergy to use vocational testing and career counseling. The **Florida** report suggests leaves of absence with pay which include professional training. Bishop McNairy of **Minnesota** spoke of that diocese's new intern system for seminary graduates. **Western North Carolina** granted seat and voice to seminarians present.

Bishop George Cadigan, **Missouri**, supported proposals for the continuing education of clergy, sabbaticals, pastoral seminars, and an improved clergy support system, including the national Clergy Deployment Office. **San Joaquin** supported the program of the Bloy Episcopal School of Theology, now part of the Claremont School of Theology, Claremont, California. **Western North Carolina's** Commission on Ministry will try to include a program to retrain priests for secular employment. **Wyoming** asked its Commission to study the question of establishing a continuing education fund for clergy and laity, both on diocesan and local levels, and report a plan to convention in 1973.

In other actions, **Los Angeles** asked its Commission on the Ministry to study the question of whether non-stipendiary clergy may be members of convention. Bishop Cadigan reported on new approaches to the use of clergy in **Missouri**: two regional ministries with staffs of clergy and lay readers, a Council for Inner City Ministries in St. Louis, and two ecumenical ministries in metropolitan St. Louis.

## AT HOME

Many resolutions of a political or social nature resulted from the delegates' Christian concern for their fellow men. These ran the gamut from war to poverty and seemed to depend on regional problems and Winter news reports. Not enough was said on any one problem to constitute a trend of new interests but rather covered the subjects about which Christians have usually shown concern. A few examples of more than local interest illustrate this.

**PRISONS**—**Los Angeles** supported a proposal to establish a special project coordinator to study and research the judicial system and its relation to Christian responsibility and



# CORNERS

passed a resolution on prison reform. **Ohio** called for greater justice in the prison system.

**WAR—Kentucky** expressed its “grief with the Vietnam War,” this to be communicated to President Nixon with a request for increased efforts to bring it to an end.

**Los Angeles** sent greetings of appreciation to Armed Forces Bishop Clarence Hobgood for the ministry and leadership provided by his office and the Episcopal chaplains, particularly commending the chaplains on active duty from Los Angeles. Bishop Hobgood was guest speaker at **Arizona’s** convention.

**Virginia** filed a resolution which opposes any Episcopal Church action in lobbying for amnesty for draft dodgers and deserters. No action was taken at the sponsors’ request. In **Washington** a resolution concerning military conscription, amended to include an amnesty clause, failed to pass. **Washingtonians** did pass one supporting the President in his efforts to end the conflict in Southeast Asia and to gain the liberty of prisoners of war; it also urged a search for a solution to the underlying problems causing the war. The delegates also expressed moral opposition to aerial bombing and artillery bombardment of unprotected villages and cities in any war.

**HOUSING AND SCHOOLS—Atlanta** called for Episcopalians to work for open housing. **Los Angeles** called upon its communicants “to become involved in and support programs which will extend equal access of all children to all educational opportunities while preserving and enhancing their cultural and ethnic identities.” **North Carolina** has a diocesan program which will enable all citizens to better understand the public school system and how they can be of service to it.

**AGING, ILL, AND TROUBLED—Bishop David Rose** spoke of the need for housing the aged in **Southern Virginia**. **North Carolina** gave \$40,000 to a home for the aging to help its \$2 million expansion program. **Southwestern Virginia** delegates called on the State of Virginia to provide adequate monies for needed capital improvements at state institutions for the mentally ill and handicapped. **Ohio** passed resolutions calling for greater mental health support, setting up a diocesan ad hoc committee on the aging, and urging stronger leadership by the State of Ohio on birth control education. **Texas** voted a study and report at the next council on legalizing abortion in Texas. **Los Angeles** urged church members to work for a uniform national program of public assistance.

## OVERSEAS

Decisions reported in connection with extra-diocesan interests included **Delaware’s** request to its Outreach Division

to develop a project for special funds for the **Dominican Republic** and **Southern Virginia’s** entry into a new companion relationship with **Alaska**. **Southwestern Virginia** approved an extension of a relationship with **Ecuador**—now in its seventh year—if another U. S. diocese cannot take up this involvement in the next year. **Virginia** authorized its Commission on World Mission to work separately with **Barbados** and **Mexico** on companion relationships without trying to coordinate all three. **Wyoming** hopes to raise \$25,000 through the Domestic and Foreign Missionary Society Birthday Thank Offering for the Episcopate Fund of the **Dominican Republic**; this will be the last act in its current companion relationship.

## LOUISVILLE 1973

Many conventions looked toward Louisville 1973 as they sent memorials to General Convention. The most numerous concerned a request for revision of the marriage canons to make them more pastoral regarding remarriage after divorce. These dioceses included **Kentucky** and **Washington**. **North Carolina** withdrew its resolution so council can study the issue before sending a resolution to General Convention. **Tennessee** received the Tennessee-drafted Province IV proposal for amending the marriage canons, and **Virginia** requested its bishop to appoint a commission to study remarriage procedure after divorce—then to forward results and suggestions for revision to the House of Bishops’ committee now studying the matter.

**West Texas’s** memorial called for revision of the General Convention Youth Program so all future grants would be made in accordance with the procedure adopted in Houston for the General Convention Special Program.

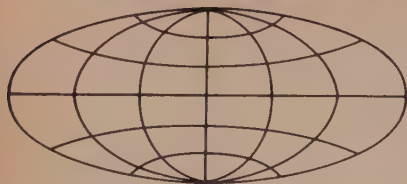
**Southern Virginia** asked General Convention to limit to five the number of times a person can serve as deputy.

**Western North Carolina** asked that the national canons be amended to allow the Commission on Ministry to act in lieu of parishes in certifying postulants who desire to become candidates for Holy Orders, or persons who desire ordination, if the person concerned has not been resident in the parish for three or more years immediately preceding certification.

The recent trend toward informing diocesan delegates before conventions on pending resolutions and reports and of receiving expressions from congregations and regional groups like deaneries and convocations on how they see priorities is undoubtedly producing more efficient and businesslike gatherings. We do feel for one reporter, however, who said, “Business as usual. How dull!” and rejoice with those who found some excitement and joy in their diocesan worship, fellowship, and elections.

# MISSION

# INFORMATION



Hi—

**LATEST FIGURES** on the number of Domestic and Foreign Missionary Society overseas appointees: 112. And that doesn't count 86 wives. Having been to several of our overseas jurisdictions recently, I'm here to tell you those wives count as missionaries—and always have.

In our own areas of responsibility:

Alaska and the Philippines have 29 persons each—Alaska, 15 appointees plus 14 wives; the Philippines, 18 appointees plus 11 wives. Then come Liberia, with 13 (7+6), and Panama and the Canal Zone, also with 13 (also 7+6). The Virgin Islands have 10 (6+4). The other 12 areas share 46 missionaries (25+21).

In 18 other Anglican areas—literally A for Argentina to Z for Zambia—we have 59 persons serving. Three of the 34 appointees are women.

Of the total 112 appointees, 15 are bishops, about half of whom have been elected by the local diocese in the last year or so. Also interesting to note, and indicative of missionary trends, is the fact that 29 of the 112 are regular parish or mission priests while 28 are teaching in schools and seminaries.

**MONDI AND SHANNON MALLORY**, at Makerere University in Kampala, casually give us this insight into life in Uganda. "The radio is on. . . each of our news broadcasts is in English, French, Swahili, Arabic, and then several African vernaculars. . . it takes quite a time."

**DALE SARLES, IN VALDEZ, ALASKA**, shares this story with us: Years ago, Bishop Peter Rowe, first Bishop of the Episcopal Church in Alaska, arranged for several bells to be made. The one for Valdez came in 1905, inscribed, "O ye winds of God, bless ye the Lord. Praise Him and magnify Him forever." Forever is a long time. The winds still blow in Valdez, gustily, as they always have.

The bell rang for nearly 60 years before the earthquake, when "the mountains skipped like rams and the little hills like young sheep." (Psalm 114) Old Valdez was no more, so the townspeople built on a new town site. . . The new church was without a bell tower, so the bell gathered dust in a basement closet. Then a former bell ringer and lay reader died from diabetes at the age of 39, and a new bell tower was

built in his memory. We think of him and many others, our ancestor bell ringers, when the bell rings nowadays.

Sam Shoemaker is famous for saying—among other things—he felt he was best suited to be a doorkeeper, one who could help open the door for people who ask the way to God. We need doorkeepers today, lots of them. We need bell ringers, too. To ring a bell, clap your hands or shout with joy. Sometimes a laugh or a smile, even a tear, is a bell ringer. To be a bell ringer is to bless the Lord with the winds, the ice and snow, the mountains and hills—with all Creation.

End of parable. Ring a bell from time to time in joy, thanking God and praising Him. End of sermon, too.

**FATHER PIERRE PARRE**, from the Roman Catholic parish of St. Albert in Brussels, Belgium, expects to be in the United States between July 27 and August 25. St. Albert's is a lively, creative parish, doing an outstanding job of finding ways for clergy and lay persons to work together. Father Parre writes that he is ready and willing (and we vouch that he is able) to give talks on the work of the Brussels parishes. If interested, write directly to him at:

Av. Plasky 61, 1040, Brussels, Belgium.

**MAINE TO JERUSALEM**—St. George's College, Jerusalem, announces the appointment of the Rev. Edward P. Todd, of the Diocese of Maine, as Course Director in succession to Canon V. S. D. Sathianadhan, who has now returned to the Diocese of Colombo. In seconding Father Todd for work in Jerusalem, the Episcopal Church is making a double contribution to the college. The Bishop of Maine, the Rt. Rev. Frederick B. Wolf, is faced with the task of finding a new pastor for the Penobscot Missions where Father Todd has been serving, and the Church is adopting Father Todd as one of its overseas missionaries. Father Todd and his wife Janey, who are in their late twenties, have two children, Virginia (1) and Michael (4 months). Father Todd earned his BA degree from Harvard University and his STB from the General Theological Seminary, New York. He has made special studies in the Old Testament field.

**CANON ROBERT M. JEFFERY**, former assistant to Bishop John Howe, Secretary General of the Anglican Consultative Council, has returned to South Africa where he is senior chaplain to the Archbishop of Cape Town. The Rev. F. David Chaplin succeeds Canon Jeffery at the 21 Chester Street office in London. Formerly Dean of the Cathedral in Port-au-Prince, Haiti, Father Chaplin has been the first World Council of Churches secretary for inter-church relations in the English-speaking Caribbean.

**THE CHURCH IN WEST AFRICA** announces the new diocese of Aba, formerly part of Niger Delta, and two new bishops: Yibo A. Fubara, Bishop of Niger Delta, and Emmanuel Idowu, Bishop of Aba.

*Jeannie Lirli*

The Episcopalian





# WORLDSCENE

## Court Clears Anglican Dean

Anglican Dean Gonville A. French-Beytagh was cleared of charges of violating South Africa's Terrorism Act by a South African Appeals Court. This decision overthrew the Nov. 1, 1971, lower court conviction and the five-year prison term it had ordered.

Chief Justice Ogilvie Thompson of the Appeals Court in Bloemfontein said while it was clear the Dean disapproves of many of South Africa's *apartheid* laws, he was not a supporter of terrorism because it would result in domination of whites by blacks. Dean French-Beytagh, the justice said, was committed to a multi-racial society.

The 60-year-old clergyman, who had earlier turned down an invitation to return as Dean of St. Mary's Cathedral, Johannesburg, left immediately for London where he said he would consult with the Archbishop of Canterbury about his future.

For the time being, Dean French-Beytagh said, "I am going to have a large gin, and then I intend to sleep for a long time."

## PB's Fund Sets Goal For South Sudan

The Presiding Bishop's Fund for World Relief has set a fund-raising goal of \$50,000 for work in east central Africa this year. Since a peace treaty has now been signed between the Democratic Republic of Sudan and the South Sudan Liberation Movement which ends 16 years of intermittent civil strife, the work of helping the over a million refugees can begin. The World Council of Churches has launched a \$500,000 appeal to start church-related operations in South Sudan.

The Presiding Bishop's Fund will

help with a three-part relief program. The first will provide food, drugs, blankets, basic building materials, and other necessary items for displaced people. The second phase will be an organized program of resettlement and reconstruction which is expected to last from two to three years. The third phase will be long-range development.

[Episcopalians can contribute to the Presiding Bishop's Fund at 815 Second Ave., New York, N.Y. 10017.]

## Dean Quinland Gordon Installed in Atlanta

Black Episcopalians from around the country gathered in Atlanta, Ga., on April 11 for the institution of the Rev. Quinland Gordon as the first Dean of the Absalom Jones Theological Institute.



Dean Gordon

The Institute is the Episcopal Church's part of Atlanta's Interdenominational Theological Center which includes six other denominations: Baptist, United Presbyterian, African Methodist Episcopal, Christian Meth-

odist Episcopal, United Methodist, and Church of God in Christ.

No Episcopal students are yet part of the student body of 200, but the Union of Black Episcopalians (UBE), which was instrumental in establishing the Institute, and the Board of Directors hope to have students enrolled by the beginning of the next school year. The institution of Dean Gordon, formerly staff member with the General Convention Special Program at Executive Council, was preparatory to that step.

Presiding Bishop John E. Hines, who instituted Dean Gordon; Bishop John Walker, Suffragan of Washington and president of the Institute's Board; the Rev. Jesse F. Anderson, UBE president; and Bishop John Burgess of Massachusetts, who gave the sermon, participated in the colorful service attended by UBE representatives.

Others joining the service were Bishop Ned Cole of Central New York, new chairman of the Board for Theological Education which in March, 1971, agreed to try to raise \$170,000 per year for six years to support the Institute; Dr. Almus Thorp, director of the Board for Theological Education; Dr. Prezell R. Robinson, President of St. Augustine's College, Raleigh, N.C.; and members of the Absalom Jones Institute Board of Directors: Barbara Harris, Philadelphia, Pa.; the Rev. Frederick B. Williams, Inkster, Mich.; Charles Ritchie, Philadelphia, Pa.; Louis G. Alexander, Chicago, Ill.; the Rev. Dr. Robert A. Bennett, Jr., Cambridge, Mass.; Frank M. Ross, Atlanta, Ga.; the Rev. Joseph N. Green, Jr., Norfolk, Va.; and Kenneth G. Beason, Evanston, Ill.

In a sermon received warmly by the audience, Bishop Burgess drew a parallel between the school's namesake, Absalom Jones, the Episcopal Church's first black priest and founder of the



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## WORLDSCENE

first black Episcopal congregation in 1794, and black Episcopalians today.

Noting that although Absalom Jones and Richard Allen together formed the "Free African Society" in 1787, Richard Allen left the Episcopal Church to form the African Methodist Episcopal Church. Bishop Burgess said, "Absalom Jones chose the more complex road."

He said, "The stains of the sin of racism cover every chapter of Episcopal Church history. . . and have played havoc with our doctrine. Black churchmen must work out a theology of liberation. . . Integration is of the essence in the Church, and black Episcopalians have important roles to play. . . We must not mimic the spiritual anemia of the white parish church. . . Our sacramentalism should give insights into the connection between the sacred and the secular. . ."

"There is more to the Gospel than social justice. This 'more' is in Christ. Apart from Him the fight to end slavery eventually enslaves. We are the children of Absalom Jones. . . We live in the hope that Christ died toward the fulfillment of us all. We pledge our prayerful and enthusiastic cooperation toward that end."

## Church Union: Reassessment

The proposed Plan of Union prepared by the Consultation on Church Union (COCU) will probably have to be "radically rewritten," according to Dr. George C. Beazley, Jr., chairman. Speaking to the United Methodist Quadrennial Conference in April, Dr. Beazley said he based his conclusion on responses from the nine denominations which are participating in the consultation.

One of the participants, the United Church of Christ, reported in May its Executive Council's memorandum which calls for a "candid reassessment" of COCU. The statement raised eight questions—including one which suggested the merger talks themselves "may be a process that belongs to another day"—in response to the First Draft of a Plan of Union. Prepared on the basis of the Council's own study and opinions already expressed by UCC local churches, the memorandum



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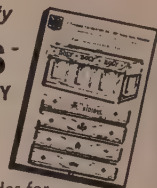
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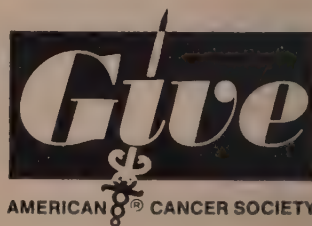
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prefaced the questions with a reaffirmation of commitment to a uniting Church.

The nine denominations in COCU—including the Episcopal and United Presbyterian Churches—have been studying the draft since its release in the Spring of 1970.

### COCU Asks More Women Delegates

The Consultation on Church Union (COCU) has announced criteria for member delegations to the nine-denomination body. Among them is the recommendation that 50 percent of each delegation be women. At present women generally represent less than 10 percent of the 90 delegates at COCU plenary meetings.

Additional criteria include:

- no more than five clergy among the 10 named by each Church;
- at least two persons under 25 years of age, one of them under 21; and
- at least two persons from racial and ethnic minority groups.

Past Episcopal delegations have contained six clergymen (one black), two laymen (one young and black), and two women. The delegation's composition will be revised to meet the new criteria before the next meeting on April 2-6, 1973, in Memphis, Tenn.

### Adam Fell Without Eve

Adam got that fatal apple from a vending machine and Eve wasn't around at all, according to a film made by five high school students at a United Church of Christ parish in Haver-town, Pa.

The omission of Eve in the film, called *The Purple Adam*, was made at the insistence of the two girls in the production group. Adam's fall from grace includes assaults by telephones, credit cards, urban traffic, and a bomb which blows him to another planet. Upon arrival, he finds another apple, but the film doesn't indicate whether he eats it.

The 10-minute film won a \$300 prize in a National Council of Churches contest for amateur film makers. The NCC will reproduce and distribute it to television stations and church groups.

## CALENDAR OF EVENTS

### JUNE

- |       |  |       |  |
|-------|--|-------|--|
| 2-4   | Alaska regional conference of the National Committee on Indian Work, Huslia, Alaska    | 17-19 | Fifth annual conference of the Church and Synagogue Library Association at the University of Maryland, Baltimore County campus. The Association's address is P.O. Box 530, Bryn Mawr, Pa. 19010. |
| 4     | Second Sunday after Pentecost  | 18    | Fourth Sunday after Pentecost  |
| 11    | Third Sunday after Pentecost   | 24    | The Nativity of St. John the Baptist   |
| 12    | St. Barnabas the Apostle   | 25    | Fifth Sunday after Pentecost   |
| 12-13 | Northwest regional conference of the National Committee on Indian Work, San Francisco. | 29    | St. Peter and St. Paul, Apostles   |

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E-6-72

## In Person

A \$3 million Development Fund Campaign for Jacksonville (Florida) Episcopal High School has begun. Two leading Episcopal laymen, **J. J. Daniel** and **Prime F. Osborn, III**, are co-chairmen of the campaign. Mr. Daniel is president of Stockton, Whatley, Davin and Company, and Mr. Osborn is president of the Louisville and Nashville Railroad. Mr. Osborn is remembered for his stirring presentation of the MRI document to the 1964 General Convention. The school, which has a present enrollment of 715 students, is open to all qualified students regardless of race, creed, color, or national origin. Both faculty and student body are integrated. It began in 1967 with an enrollment of 265 students. The Rev. Dr. **Robert R. Parks**, newly elected rector of Trinity Parish, New York City was instrumental in founding the school and served as first chairman of the Trustees when he was Dean of St. John's Cathedral, Jacksonville (see *The Episcopalian*, May, 1970). For a brochure, write to the school, 4455 Atlantic Blvd., Jacksonville, Fla. 32207. . . .

Navy Capt. **John W. Young** and Air Force Lt. Col. **Charles M. Duke, Jr.**, most recent moon walkers, are Episcopalians. The Duke family's rector, the Rev. **Frederick C. Walker**, Christ Church, Lancaster, S. C., was present for the lift-off. Capt. Young is a member of St. Christopher's, League City, Houston. . . .

Dr. **Martin Marty**, noted Church historian, received the 1972 National Book Award for his book, *The Protestant Experience in America*. . . . Presiding Bishop **John E. Hines** has accepted election as an honorary trustee of Hobart and William Smith Colleges, Geneva, N. Y. His election continues the colleges' historic connection with the Episcopal Church which began with the founding of Hobart College by Bishop **John Henry Hobart** of New York. . . .

Bishop **Harold S. Jones**, Suffragan of South Dakota and a Santee Sioux, preached the sermon at a special service in Boston, Mass., when the Diocese of Massachusetts presented its Mite Box offerings to the Boston Indian Council. Parts of the service were sung in the language of the tribes represented by Mr. **Peter Soto**, president of the Boston Indian Council and a Cocopah from Arizona, and Mr. **Ralph Dana**, past president of the Passamaquoddy Tribe in Maine. . . .

Bishop **William W. Davis** of Nova Scotia is the new Archbishop of the Province of Canada, covering the easternmost part of the nation.



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# Exchange

The EXCHANGE section of *The Episcopalian* includes the former *Have and Have Not* column in addition to an exchange of ideas, problems, and solutions.

The *Episcopalian* invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, *The Episcopalian*, 1930 Chestnut St., Philadelphia, Pa. 19103.

## WELCOME TO MOSES LAKE

St. Martin's Church, Moses Lake, Wash., offers its facilities to campers and trailerites traveling in the area during the summer. Moses Lake is about midpoint between Seattle and Spokane on Highway Interstate 90 and about 70 miles from Grand Coulee Dam.

The church has nearly an acre of grass, some young trees, and "a large friendly dog who loves children." Daily Mass and Compline are held. Limited hook-ups for water and electricity for trailers are free. Kitchen and wash-room facilities are available in the church's undercroft.

## HOLIDAY HELP

"I just called home, and my children said my wife has left. She told them she won't be back. What can I do?"

"I've run away from home, and now I'm afraid my parents won't have me back. Please help me."

Such pleas for help come by telephone to the Holiday Inns Chaplains-on-Call. Cards placed in guest rooms at more than 750 Holiday Inns have the name and telephone number of the local Chaplain-on-Call. The card invites calls to the chaplain and notes that referral to other clergymen is available.

## TWO FILMS READY FOR DISTRIBUTION

*To All People*—An historical film which traces the Domestic and Foreign Missionary Society of the Episcopal Church from its inception in 1821 to present changing goals.

*Changing Concepts in Mission*—A discussion program following the House of Bishops meeting last Fall, taped by WCAU-TV, Philadelphia, Pa. The following bishops participated in the discussion: the Rt. Rev. Lyman C. Ogilby

(formerly of the Philippines), the Rt. Rev. Francisco Reus-Froylan (Puerto Rico), the Rt. Rev. George Browne (Liberia), the Rt. Rev. George T. Masuda (North Dakota), and the Rt. Rev. Jose A. Ramos (Costa Rica).

To order films—each, one half-hour, color, 16mm—write to ROA's Films, 1696 N. Astor St., Milwaukee, Wis. 53202. Rental fee is \$10 each.

## ENVIRONMENT HYMNS SOUGHT

The Hymn Society of America has issued a call for new verse and song on "man's stewardship of the earth's environment." Material should be suitable for church services.

Hymn writers, poets, clergymen, and laymen are invited to send new environmental texts and tunes to the Committee on Environmental Stewardship Hymns, Hymn Society of America, Room 242, 475 Riverside Dr., New York, N. Y. 10027.

## MANUAL FOR PARISH TREASURERS

A new, revised edition of this valuable loose-leaf book by Dr. George Gibbs is now available.

Though specifically written for the Diocese of Los Angeles, its general provisions and sample forms are applicable or adaptable to all U. S. parishes. The cost is \$7.50.

Order from: Treasurer's Office, Diocese of Los Angeles, 1220 W. 4th St., Los Angeles, Calif. 90051.

## CHECK LIST

Ever thought of praying for people you don't like?

Make a list and pray especially for these on one day each week.

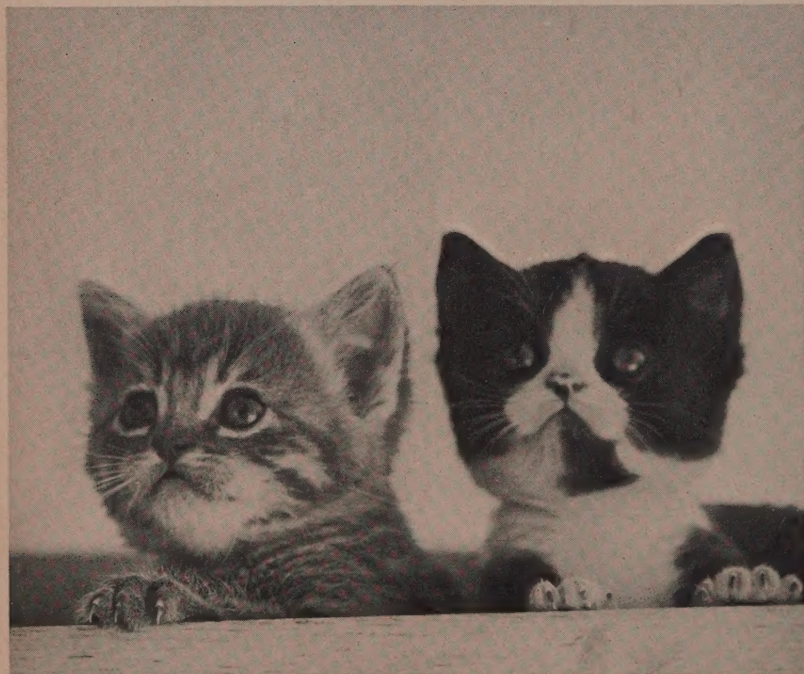
You'll find the list grows shorter week by week.

## NEW DEGREE FOR CHURCH MUSICIANS

Westminster Choir College, Princeton, N.J., has been authorized by the State of New Jersey to offer a Master of Music degree with specializations in organ performance, choral conducting, church music, and music education. The program begins this June.

The Westminster degree is a professional rather than a research degree. While a thesis will not be necessary, all candidates will be introduced to the philosophy, tools, and techniques of musicological research as it relates to performance of music.

## THE EPISCOCATS



"Do you suppose we'll ever get to be crucifers?"